



WALKING THE NARROW PATH TO LIFE

A Work-In-Progress
Writing

Update 08

Compiled and somewhat written by John Perkins

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(This is a work in progress writing, so many areas are still only partially finished, and others are still only the initial thought that I'm still waiting on either ideas to finish or time and energy to finish. To show this in the writing, I have added a "..." at the end of paragraphs or in places I still need to add something.

The writing certainly is not perfect, but even so, I felt I needed to start making it available at least, so here is the writing as it is so far, and as I get things done, I'll keep updating it.)

Introduction

This writing, that has now also turned into a book, is an adventure that happened to me rather unexpectedly as I was going about life, and it all started one night when I was up in the middle of the night trying to go back to sleep, which is of course a rather normal thing to do at night. But as I lay there trying to sleep, there kept being these sets of verses that were on my mind which were all about these certain concepts one sees being talked about in the Bible. So I went ahead and wrote the verses down and wrote down the concepts as well. However, things didn't stop there, and it was either the next day or the day after, that I started having thoughts about things that could be said along with the verses and the various concepts, which I also wrote down. But the ideas also didn't stop there either, and as I kept going about life each day, I kept on having more thoughts about each subject that I would also write down. Sometimes it would be just one or two sentences that I would write down, while other times, as I would start writing a sentence down, it was like the next sentence would just be there as I was writing, and as I would be writing that one, I would have a thought about the next one after that, then the next one, etc. until by the end I would have a whole paragraph or two talking about this way of seeing something in the Bible that I had never even thought of before and that had never even occurred to me, and it was like I was discovering a new way of looking at something as I was writing it down.

But it's as I kept writing down all of these thoughts I was having that seemed to go along with those initial verses and concepts, that I could start to see where the thoughts might start fitting together into something more cohesive, and it was like there was a narrative being formed about each of those concepts and sets of verses. So I started trying to work with all the thoughts I had written down, and seeing where that might lead. And as I started working with it, and continued to work with it, I kept on having more and more thoughts that I continued to write down and tried to see how they might incorporate with the other thoughts I had already written down, and I also had thoughts for more overall concepts as well, with more thoughts about those concepts. And in the end, after years of simply writing down thoughts and seeing where they might lead, and seeing how they might fit together, the end result is the existence of this book, and an entire writing talking about all kinds of things in the Bible that I never even tried to write, even after starting to work on it.

And even though what is described above may sound a bit strange, it is the reality of how this book has come about and the only way I know how to describe what has happened with it. It really does exist simply because of writing down thoughts I would have during the day that seemed like important truths, or that would fit with other things I already had thoughts about, and as I kept on writing them down, some thoughts became many thoughts, then many more thoughts after that, until it eventually turned into this entire book of thoughts all about God, or to use His original Hebrew name, all about Yahuweh, that I never tried to write or had any intention on writing. It is very much a spontaneous, unplanned writing, full of spontaneous thoughts about things that eventually turned into what it is today. And at least for me, it is that unplanned and spontaneous nature of it that has made it such an interesting adventure to go on with Yahuweh, because I really haven't known where any of it might lead, and even though I'm the

one working on it, it's like I have also gotten to be the one reading it as well, discovering new treasures and even discovering the writing itself as it has slowly come into what it is over the years of working on it and writing down all of the many, many thoughts I have had for it.

And after saying all of that, I would also like to add that it is a writing that is still very much a part of me as I have worked on it and tried to put the thoughts together into something more cohesive, and even though it is a very unplanned writing that I feel Yahuweh is very much a part of, the reality is that it is still me spending many long hours putting the thoughts together with Yahuweh's help, and doing my best to be faithful to something that it seems like He is wanting to do through my life. So to look at it as a writing purely from Yahuweh when I have been so much a part of it, or to say that all of the thoughts I have had have been from Yahuweh and things like that, would be very false ideas in my own view. And in the end, I think the best way to look at this writing is more as a thought provoker, and a great starter of talking to Yahuweh about things He has said and done, and thinking about Him in ways that one might not have ever thought about Him before. Because ultimately, it is always the interacting with Yahuweh in our own relationship with Him that any kind of writing should bring us in to, and what the real purpose of any kind of writing about Him should be. And it is not the simply knowing about Him that is important, or the knowing things just to know things, but the talking to Him about the things one is reading, and all of the wonderful relational interactions we can have with Him as we think upon and talk to Him about the things we are reading that is what is actually valuable and the most important. So that would always be my own heart for this writing, is that it would be a starter of conversations and talking to Jesus, or to again use our Creator's original Hebrew name, talking to Yeshua, about life and one's own life. Like He says in Isaiah 1:18, "Come now, and let us reason together." Let's talk about life together. And my hope would always be that this writing could be a way to talk about life together.

But one thing I will say is that, however this writing has come about, and whatever thoughts I have had that have been from Yahuweh or have simply been me thinking about things, it will still always be such a miracle to me that any of it does indeed exist. Knowing my own low energy levels and my own inabilities with even the act of writing anything at times, I'm just always so amazed that any part of it has come about, and to me anyway, it will always very much be the epitome of what Paul talks about in 2 Corinthians 12, where he says, "For when I am weak, then I am strong," because of Yahuweh being strong for him. Even though I was weak and could never have done any of this writing, Yeshua has been strong and done it anyway. I can also say that throughout the entire process of it coming into existence, it is something that I have always been letting go of and not trying to make into anything or do anything with, and always saying, "Let Your will be done with it. Whatever You want to it to be and whatever You want to do with it." And hopefully in the end it is and will be something that is simply the way He wants it to be, because that is the way I would want it to be. And I guess one can take all of these things as one will, but that's about all there is to say about how this book has come about.

Now, as for what it actually is and the things it talks about, to try to condense it into a sentence, I would simply say that it is a collection of thoughts that are all about the way that Yahuweh thinks about life, versus the way that we think about life, and all of the many challenges and stumbling blocks and difficulties that His thoughts being so much higher and different from ours creates as we try to walk that narrow path to eternal life that He desires us to walk. And that's a bit of a long sentence, but that is pretty much all it really is, is a discussion about life, and about how Yahuweh thinks about life, and about knowing Him as a person and an individual who looks at life in a certain way, and trying to

understand why He looks at life the way that He does. And as far as us as people goes, if He as God looks at life in this certain way, what does that mean for my own life and my own relationship with Him, and my own walk along that narrow path that leads to eternal life with Him? If He thinks about life in this way, what does it mean for how I live life? Am I even walking on that narrow path that He talks about in Matthew 7:13? And as said before, it is a very thought provoking writing that really does make one think about life and how one lives life, as it already has been for me as I have been a part of it, and it is simply because Yahuweh is so wonderfully thought provoking. He is that light of what is truly good and truly love, and just as one might say that light is provoking to darkness, the way Yahuweh thinks about life tends to be very thought provoking to the darkness that is our ways of thinking about life.

And one of course might say to all of this, “Well, that’s all a bunch of hooey. How can anyone really say what each of our lives with Yahuweh are like, or what walking that path to eternal life looks like? What if there are many ways of walking that path, and many ways of entering in through the narrow gate? How can anyone talk about the way Yahuweh expects me to live?” And while it is definitely true that each of our relationships with Yeshua are very unique and individual, and we do walk our own path in that sense, the issue one will always run into is simply the fact that our Creator doesn’t actually leave what that path looks like or how we should live as something that is ambiguous or vague. For instance, when He says in Matthew 7:21 that many will come to Him at their deaths and try to tell Him about all the great things they did for Him during their time here on earth, and He will respond by saying, “I never knew you; depart from Me, you who practice lawlessness!” this shows that living in His Laws found in the first five books of the Bible, and not living a life of Law-lessness, is a definite part of walking the path that leads to being in heaven, because the people being talked about are being thrown out and departing from Him very specifically over this issue. Or when He says in Matthew 5:17 that anyone who sets aside or basically deems pointless to live even the very least of His Laws, and teaches others to set them aside as well, will then be the very least in His Kingdom, this again shows that living in His Laws, even the Laws we think are inconsequential and meaningless, actually are how He wants us to live and are part of walking with Him, because He says they are. Or when He says in Matthew 18:3 that we can not enter into His kingdom without becoming as a little child, this means becoming as a child is part of the path that leads to eternal life, and the things a child does like trusting their parents to take care of them, or letting their parents know what is best for them, or letting their parents tell them what is right and wrong to do, are all parts of our relationship with Him, because it is all of these things that are what it means to be a child in a child-parent relationship. When He says in Matthew 19:23 that it is hard for someone who is rich to enter into heaven, and it is in fact easier for a camel to go through the eye of the needle than it is for a rich person to enter into life, this means desiring nice things and having nice things makes it much, much, much more difficult to stay on that path to eternal life, and if one wants to have an easier time staying on it, living humbly even when one has wealth and has a way to own lots of nice things, will make it much easier to do so. Or when He says in Luke 22:24 and Matthew 23:11, that being a servant and putting oneself below others instead of above is what makes one great in His eyes, this means serving Him out of love, and serving others out of love in the ways He shows us to do so, are part of walking that path with Him. When He says in Matthew 18:21 that He will not forgive us our sin if we have not forgiven others of the things they have done against us, this is again Him saying, complete forgiveness of everyone in your life, no matter what they have done, is another part of walking that path to eternal life. And the list could of course keep going beyond this as well, but the point is that there is this reality that He does not leave that path to eternal life ambiguous. There really are clear things that He talks about and that He says He requires of us before we can have eternal life and be in heaven, as well as really clear things He says are the best way to walk that path. Anyone and everyone can know what walking that path to eternal life looks like, because He Himself says what it looks like and clearly tells us how He wants us to live. The details as we all live out our own unique life may be different, but the overall concepts of how He wants us to live will always be the same because they are

universal concepts that will always be the same. And this also isn't to say that I somehow know everything there is to know about walking that path, or that I'm some kind of expert about walking that path or knowing Yahuweh. But it is these things that I have had a lot of thoughts about, so in the end, there is quite a large amount of this writing that has become about the discussing and thinking upon all of these things, and the reasons why there is a very certain path to walk that does include all of these things.

Matthew 7

21 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

Matthew 5

17 "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.

18 For assuredly, I say to you, till heaven and earth pass away, one [b]jot or one [c]tittle will by no means pass from the law till all is fulfilled.

19 Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great in the kingdom of heaven.

20 For I say to you, that unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

-[b] Gr. *iota*, Heb. *yod*, the smallest letter

-[c] The smallest stroke in a Heb. letter

Matthew 18

1 At that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven?"

2 Then Jesus called a little child to Him, set him in the midst of them,

3 and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven.

4 Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven.

5 Whoever receives one little child like this in My name receives Me.

Matthew 19

23 Then Jesus said to His disciples, "Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven.

24 And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

Matthew 23

6 They love the [b]best places at feasts, the best seats in the synagogues,

7 greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.'

8 But you, do not be called 'Rabbi'; for One is your [c]Teacher, [d]the Christ, and you are all brethren.

9 Do not call anyone on earth your father; for One is your Father, He who is in heaven. 10 And do not be called teachers; for One is your Teacher, the Christ.

11 But he who is greatest among you shall be your servant.

12 And whoever exalts himself will be [e]humbled, and he who humbles himself will be [f]exalted.

-[b] Or *place of honor*
-[c] *Leader*
-[d] NU omits *the Christ*
-[e] *put down*

Luke 22

24 Now there was also a dispute among them, as to which of them should be considered the greatest.
25 And He said to them, “The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called ‘benefactors.’
26 But not so *among* you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves.
27 For who *is* greater, he who sits at the table, or he who serves? *Is* it not he who sits at the table? Yet I am among you as the One who serves.

Matthew 18

21 Then Peter came to Him and said, “Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?”
22 Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven. 23 Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants.
24 And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents.
25 But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made.
26 The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’
27 Then the master of that servant was moved with compassion, released him, and forgave him the debt.
28 “But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, ‘Pay me what you owe!’
29 So his fellow servant fell down [e]at his feet and begged him, saying, ‘Have patience with me, and I will pay you [f]all.’
30 And he would not, but went and threw him into prison till he should pay the debt.
31 So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done.
32 Then his master, after he had called him, said to him, ‘You wicked servant! I forgave you all that debt because you begged me.
33 Should you not also have had compassion on your fellow servant, just as I had pity on you?’
34 And his master was angry, and delivered him to the torturers until he should pay all that was due to him.
35 “So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother [g]his trespasses.”

-[e] NU omits *at his feet*
-[f] NU, M omit *all*
-[g] NU omits *his trespasses*

But even after saying all of that, I would say too that this a writing that is also very much about love as well, and even though it does talk about Yahuweh so much, and does talk about how He says He wants us to live so much, at a deeper level, it is very much a writing that talks about love as well. Because the reality is, love is that way that He wants us to live; and love is what His Laws are all about, as He says

they are in Matthew 22; and love is the thing that is at the very heart and core of everything our Creator has said and done throughout the many years of people interacting with Him that have been recorded in the Bible. And in the end, even that narrow path that is so difficult for us to find, is ultimately, a path of real, true love, both for our Creator Yeshua and the people around us.

Matthew 22

34 But when the Pharisees heard that He had silenced the Sadducees, they gathered together.

35 Then one of them, a lawyer, asked *Him a question*, testing Him, and saying,

36 “Teacher, which *is* the great commandment in the law?”

37 Jesus said to him, “‘You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’

38 This is *the* first and great commandment.

39 And *the* second *is* like it: ‘You shall love your neighbor as yourself.’

40 On these two commandments hang all the Law and the Prophets.”

So even though it is a writing that is about how He wants us to live and all of these different concepts of how He looks at life versus how we look at life, and all of the difficulties that come with all of those things, it is also a writing about love, because that is really the heart and core of what all of these things are even about, and to talk about Yahuweh, is to talk about love, because that is who He is and how He lives. And I would even go so far as to say that the main reason why there even are so many difficulties between the way Yahuweh thinks about life versus the way we think about life, and the main reason why that narrow path that He talks about walking even is such a hard path to find and such a hard path to walk when we do find it; is precisely because the way Yahuweh thinks about life is through a lens of true love, and precisely because that narrow path He wants us to walk is a path of real, true, selfless love, which takes a sacrifice on our part to live that way, and that very much goes against the more self-absorbed kind of life that is so natural for us to walk.

And something that I’ve really found interesting is the way that a lot of times, it is actually the concept of love itself that we tend to have such a hard time with as we try to understand Yahuweh or walk His narrow path, and it is the reality of what it even means to love, that often times causes us to reject both Yahuweh and that narrow path He wants us to walk. Because, as will be talked about later on in this writing, a lot of times we have this idea about love where we think of love as this heavenly, euphoric kind of thing. That love is all about good feelings and emotions, or this emotional state of being in love. And as we think about love in that way, when we read in places like Matthew 22 where Yeshua says that His Laws are all about love and that, basically, the entire way He wants us to live is to live a life of love; since we have this “full of good feelings and emotions” concept of love, we also then look at what He says through that same lens of the love He wants us to live being all about this heavenly experience way of living, and that even what life with Yahuweh is suppose to be like is this heavenly life, full of all of these good feelings and emotions. And to say that real love, and the reality of living a life of love, is actually about self-sacrifice, and pain, and hardships, and even the destroying of things and killing of people, is something that can seem quite foreign and wrong to us. Or to say that the good way to live life and the narrow path Yahuweh desires us to walk is actually full of pain and hardships, or as He says in Matthew 7 in some translations, is “hard pressed,” rather than it being a heavenly utopia experience, can seem quite wrong to us, and it’s difficult for us to accept that Yahuweh would want us to walk a path that is hard to walk. And it’s like, because of our difficulties with true love and the realities of what it means to live a life of true love, we have difficulties with Yahuweh as He lives out true love, and difficulties as He expects us to live out true love.

Matthew 7

13 “Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it.

14 [c]Because narrow *is* the gate and [d]difficult *is* the way which leads to life, and there are few who find it.

-[c] NU, M *How narrow . . . !*

-[d] *confined*

And as part of all of it as well, it's interesting how a lot of times we have this idea where, for lack of a better way of saying it, we believe feeling good is the ultimate goal of life, and that the purpose of life is to feel the best that one can in every moment of one's life. And it's like, as we look at life through this lens, we also tend to define our sense of morality in this way as well. That whatever feels good is good and right to do, and whatever feels bad is bad and wrong to do. And this in the end is what leads to us believing things like adultery and divorce being right and good things, because if it makes you feel good and happy, then that means it is good. Or if someone is going to feel bad living, either because of disabilities they will have or because of the poor economic situation they will live in throughout their life, then that is a bad thing for them to live, and abortion is the right thing to do because they will feel better if they never have to go through all of those things. Or it's right to kill someone if they are conceived through rape, because having to raise that child is going to cause the mom to feel bad, and if she feels bad, then that is bad and morally wrong. It must be good to use people through things like pornography and homosexuality and one night stands and prostitution and relationships that only last as long as the good feelings are there, because doing those things makes us feel good, and if it feels good, then it must be good. Or Yahuweh does things that make us feel bad, like destroying cities and nations, or bringing natural disasters, or saying we are wrong to make ourselves feel good in the ways that we do, and since all of those things feel bad, then He must be bad and evil. And we can see where this really is the entire way we think about life a lot of times, and we define life itself and our sense of morality and everything we do, through this lens of feeling good makes something good, while feeling bad makes something bad.

And it's also interesting how the end result of defining right and wrong in this way, is that we end up defining pure selfishness and caring only about ourselves as a morally right way to live. One can commit adultery or get a divorce out of pure selfishness, yet feel morally justified in doing so, because what feels good, makes it good. Or we can selfishly use people as much as we want through having sexual relations with them, and believe we are morally justified in our selfishness, simply because it makes us feel good, and that makes it good. Or even more, we can use people as much as we want through sexual relations, then when one of those interactions results in a pregnancy, believe having an abortion is the right thing to do, simply because having to take care of a child is going to change our life and make life feel bad for us, and therefore, it's right to kill that person. It's right to kill someone if they are making me feel bad. And never mind we had the interaction out of pure selfishness, or the reason for the abortion is pure selfishness. Feeling bad is wrong, and that makes killing people okay. And it's also wrong for anyone else to make us feel bad about killing someone too, because if it makes me feel bad, then it is bad, and what they are doing is wrong. Or if someone makes me feel bad for using people through sexual interactions like one night stands, or homosexuality, or pornography, or prostitution, or adultery, it's not me that's wrong for using people. It's other people who are wrong for making me feel bad in using them. My selfishness is right, because feeling good makes it right, and other people are wrong for calling out my selfishness, and Yahuweh is wrong for saying that what I do is wrong, because

I'll feel bad if I recognize I am wrong for what I do, and that would be bad if I feel bad, and Yahuweh making me feel bad makes Him wrong. And there as so many other examples one could look at in our modern world and see this same thing, but we can see how, in our looking at life through this lens of feeling good, makes it good; the end result is that we really do believe our selfishness is good. We define selfishness as right, because selfishness feels good, and that in itself is what we believe makes it right. And I just find it amazing how that one simple concept explains so much of everything that, not just our modern world is, but the way that we as mankind have thought about life many times throughout history, and it is the reason why we as people have done so many of the things we have done throughout history.

But there is also another way of looking at life and what is right and wrong to do, which is through that lens of true love that Yeshua talks about all throughout the Bible and that we can see Him look at life through all throughout the Bible. But as talked about before, the interesting thing about a love that is a real true love, is that often times the actual carrying out of that action of love tends to be full of sacrifice and pain and hardship, and things that are not at all pleasant to go through. And even though doing things out of love and seeing the good things come from it can make one feel good about doing those things, there is also this aspect of love that requires pain and sacrifice in one way or another in order to do those things. To put it in the same terms used above, love essentially requires doing things that make us feel bad in one way or another, but that bring about things that are truly good by our willingness to do them, even in spite of the hardships we might go through. And I would say that what Yeshua did for us by dying on the cross is a perfect example of this. It felt incredibly bad to do that, and yet it was good, and it was incredible love. And it was only by His willingness to go through those things that felt bad to do, that He even could love, and even could bring about all of the incredible good of us being able to have eternal life, as well as the payment of the debt for our breaking His Laws that are love. There is just this reality about life that there are good things that come out of things that are painful and that feel bad, and even though love takes going through things that feel bad, it is still very good, and it is still what our Creator talks about as being good all throughout the Bible.

But we can also see where there is this interesting confliction of ideas that we now have here. Because on the one hand, we say that "feeling good" is what makes something good and right to do, and "feeling bad" is what makes something bad and wrong to do, and that in the end, selfishness is right because it makes us feel good. And yet on the other hand, our Creator Yahuweh says true love and the sacrifice it takes to live true love, is what makes something good, and those things that are truly good and bear good fruit is what makes something good. And it doesn't matter that it takes us "feeling bad" in order to do those things, because love is worth the sacrifice, and the truly good things that come out of our "feeling bad," are worth that sacrifice. And the thing that is so interesting is the way that the very thing we deem as evil and wrong, that "feeling bad," is actually often times the very thing that is required in order to truly love, and truly give, and to do what is truly good in our Creator's eyes. To do what Yahuweh says is good and right, that life of true love, actually takes doing things that we often times look at as evil and wrong.

And as part of this, the other thing that is so interesting is that, because we deem the sacrifice and the, "feeling bad," that it takes to love as wrong, we also end up deeming love itself as wrong as well. It's not just a case of there being some difference of opinion between us and Yahuweh about how we like to live. It's that we actually believe the true love itself that is the way He lives and expects us to live, is wrong, simply because living that way takes sacrifice, and pain, and the feeling bad that we look at as wrong to go through. And this in the end puts us directly at odds with how Yahuweh wants us to live. Because His way of life, and that narrow path He wants us to walk, is that love that we deem as wrong.

And while that might seem far fetched that we would look at love as wrong, and most of us would probably say that we never look at love and caring about others as wrong or as a bad thing, as we look at things in more concrete terms, we can start to see how this actually is the way we look at life. And to give a short example, as talked about before, there are a lot of times that we say divorce is right because the marriage we or someone else is in is making us feel bad in some way. And our perception is that since feeling bad is bad, then staying in a marriage that feels bad would be a bad and wrong thing to do, and the right thing to do instead is to throw away the person we are married to in order to go find someone else we can use to make us feel better. Because it's feeling good that matters in life and is the thing that makes something good, so it's right to throw people away if they aren't doing that for you, and are making you feel bad instead.

And while it may seem good to live life like that, and it may seem good to pursue our happiness as a way of life, the question becomes, is that right and good to throw people away? Is that love to throw someone away if they don't make you happy, or they don't make you feel good enough, or for us to throw each other away if we deem each other not good enough? What about us ourselves? Is it love when we are thrown away by others when we aren't perfect, or when we make mistakes, or there are things in our lives that we are still maturing in and need to change in, but haven't made it there yet, or because we have difficulties? When other people use that principle on us, that them feeling good makes what they do good, and that means it is good for us to be thrown away by them, do we still believe it is a right principle to live by? Is it good and is it love when parents abandon and throw away their children because they are difficult to raise? If not, then why would it be good to throw away a spouse when they are difficult to be around, or for spouses to throw each other away when their marriage is difficult to work out? Does simply, "whatever feels good to us at the moment," really define what is right and wrong to do? Or does real, true love that is full of sacrificing our feeling good define what is right and wrong to do? If the way to live life is, "feeling good makes it good," then it makes perfect sense to throw people away through divorce if they aren't making us feel good. However, if the way to live life is love and being willing to sacrifice our own feeling good out of love, then it doesn't at all make sense to throw people away if they aren't making us feel good, because feeling good isn't even the goal in the first place. Love and the giving of love is the goal, and us caring about each other is the goal, even through the times that are hard. And when love is the goal, there is no longer any room in life for throwing someone away, because that is not love. It may be the pursuit of happiness to throw someone away, but it is not the pursuit of giving love and of true love that is selfless.

And this is really where we come to the whole crux of the matter in Yahuweh our Creator's eyes. Where is the love? What path has true love on it? Are we willing to truly love each other, rather than live for ourselves and love only ourselves? Because as talked about already, it is living out a life of true love that is a big part of the path that leads to eternal life and that Yahuweh desires for us to walk, and if we want to be with Him forever, then love is how we must live. But it's not just part of the path that we are to walk. It is also a big part of how our Creator looks at life as well, and if we want to understand Him and why He says and does the things He does, then we have to look at life from that same perspective of true love that He does. And as far as divorce is concerned, if it is not love to throw someone away, and Yahuweh desires us to love instead of throw people away, then we can start to see at least a part of why He says in Malachi 2 that He hates divorce and to divorce someone is an act of treachery, and also why He says in Matthew 19 that the whole concept of divorce is wrong, and it was only because of the hardness of our hearts, or our unwillingness to love, that divorce was ever allowed in His Laws. And it's because when your perspective is doing things out of love and a heart of caring about others, then doing something like throwing someone away because they don't make you feel good is no longer an okay thing to do or a good way to live life.

And I think it is that part in Matthew 19 where He says, “because of the hardness of your hearts,” divorce was permitted, that is such an important thing to recognize about what He says, because that is the reality of what divorce is all about and a big part of why He is against it. It’s because it requires our hearts being hard against each other. And it is always our lack of love, and our unwillingness to love, and our choice to no longer love the person we have made a promise to love and made a promise to forever take care of and care about, that causes us to divorce. It’s just the reality that people who love each other, and continue to choose to love each other through difficult things, never get divorced. And it is only when we choose to harden our hearts to love, and only, “because of the hardness of your hearts,” that divorce ever occurs or even exists as something that we do or think about. And as we look at it from this kind of perspective, we can see at least one reason why Yahuweh, who desires for us to walk a path of love and caring about each other, would be against divorce that is all about the absence of love and caring about each other.

Malachi 2

13 And this is the second thing you do:
You cover the altar of the LORD with tears,
With weeping and crying;
So He does not regard the offering anymore,
Nor receive *it* with goodwill from your hands.
14 Yet you say, “For what reason?”
Because the LORD has been witness
Between you and the wife of your youth,
With whom you have dealt treacherously;
Yet she is your companion
And your wife by covenant.
15 But did He not make *them* one,
Having a remnant of the Spirit?
And why one?
He seeks godly offspring.
Therefore take heed to your spirit,
And let none deal treacherously with the wife of his youth.
16 “For the LORD God of Israel says
That He hates divorce,
For it covers one’s garment with violence,”
Says the LORD of hosts.
“Therefore take heed to your spirit,
That you do not deal treacherously.”

Matthew 19

1 Now it came to pass, when Jesus had finished these sayings, *that* He departed from Galilee and came to the region of Judea beyond the Jordan.
2 And great multitudes followed Him, and He healed them there.
3 The Pharisees also came to Him, testing Him, and saying to Him, “Is it lawful for a man to divorce his wife for *just* any reason?”
4 And He answered and said to them, “Have you not read that He who [a]made *them* at the beginning ‘made them male and female,’

5 and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?

6 So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."

7 They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?"

8 He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.

9 And I say to you, whoever divorces his wife, except for [b]sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery."

10 His disciples said to Him, "If such is the case of the man with *his* wife, it is better not to marry."

11 But He said to them, "All cannot accept this saying, but only *those* to whom it has been given: 12 For there are [c]eunuchs who were born thus from *their* mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept *it*, let him accept *it*."

-[a] NU *created*

-[b] Or *fornication*

-[c] Emasculated men

Deuteronomy 24

1 When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some [a]uncleanness in her, and he writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house,

2 when she has departed from his house, and goes and becomes another man's *wife*,

3 *if* the latter husband detests her and writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife,

4 *then* her former husband who divorced her must not take her back to be his wife after she has been defiled; for that is [b]an abomination before the LORD, and you shall not bring sin on the land which the LORD your God is giving you *as* an inheritance.

-[a] *indecentcy*, lit. *nakedness of a thing*

-[b] *a detestable thing*

But as we look at things in a more concrete way, we can see how there is this confliction between how we think about life and how Yahuweh thinks about life, and it is a confliction that revolves around love, and revolves around Yahuweh's desire for us to love versus our desire to be selfish and to not love instead. And we can see how we really do deem the love itself that He desires for us to live as wrong, because we deem the sacrifice and pain it requires to love as wrong. When we read what Yahuweh says about divorce and believe He is wrong for saying all divorce is wrong, it's not just Yahuweh that we believe is wrong, it is the true love itself that is the reason behind what He says that we believe is wrong. Because we believe it's wrong to sacrifice our own happiness out of love for someone else, in this case our spouse, and wrong to continue loving and caring about each other through both the easy times and the hard times. And much like the disciples in Matthew 19:10 that is quoted above, we look at what He says and we think to ourselves, "how awful to be trapped like that. That's a very wrong way to have to live life." And yet, what if love is the way you desire to live? Does marriage become a trap, or does it become an opportunity to live that love you desire to live? Is it marriage and the inability to divorce that's the problem? Or is it our unwillingness to love, and the hardness of our hearts, that's the problem? What if Yahuweh simply wants us to learn how to love each other in the same way He loves each of us, and with the same willingness to sacrifice for each other that He was willing to do, and wants us to love

because that love is truly good, even if it might be difficult to live it? What if love is the goal of life, rather than making ourselves, “feel good?”

I would say too that this is even the way we look at our relationship with Yahuweh a lot of times as well. There are a lot of times that we turn our back on Yahuweh simply because He doesn't make us happy or make our lives into something that we want Him to, and we justify rejecting Him by saying to ourselves that if He's not going to love me by giving me what I want, then I'm no longer going to follow Him or love Him. “If you don't make life the way I want, I'm not going to follow you anymore. I'm not going to love you if you don't give me what I want. I'm going to throw you away if you don't make me happy enough.” But there again, we come to the question of, is that love? Is that love to throw our Creator away and to reject Him, simply because He doesn't make us, “feel good,” or give us the, “feel good,” life we want Him to give us? Is that actually love for Him and did we ever actually love Him, or are we just a gold digger wanting to selfishly use Him and use His wealth/power to make life better for ourselves? A gold digger may say they love their spouse, and there may be a lot of emotions of “love” in the marriage, but if all they care about is the money and the things their spouse can give them, is that really love or a relationship of love? Do we really love Yahuweh if all we care about is what we can get from Him, and we choose to reject Him as soon as He doesn't do things for us, or make our lives into what we want Him to? Just like in a marriage, there is a point to following Yahuweh and trusting Him that goes beyond the selfish motivation of, “how can I use Him to make my life what I want it to be,” and that point is real love for Him that is actual love, rather than love only for ourselves. We again have such difficulty with love, with real true love.

And as far as Yahuweh's perspective goes, there is always the question that must be raised of, what if even His choice to not intervene in the way that we want or do what we want Him to do, is out of love and because of love, rather than a lack of love? What if the reasons He doesn't do the things we want are no different from the way that a good and loving parent will refuse their child's desire for the experience of eating only candy all day long, because the parent knows things about life the child doesn't? From the child's perspective, it may look like their parent doesn't love them if they don't get to eat candy all day long, and we may even feel justified throwing a tantrum or rejecting our parents if we don't get what we want, but from the parent's perspective, it is only because of love and purely out of love that they don't let their child eat candy all day long. It's just the reality that there are a lot of reasons for why Yahuweh does things that go far beyond our great oversimplification of, “He doesn't give me what I want, therefore, He must not love me,” or, “He doesn't make my life a euphoric, heavenly, eating candy all day long experience, and therefore, He must not love me.”

But there is also another interesting question that arises as we look at things from this kind of perspective, which is that, if what He does is done out of love and out of a heart of doing what is the most good in each of our situations, and we don't like what He does, then isn't it the love itself that we again don't like and have such a hard time with? If we don't like what He does out of love, then isn't it actually love that we don't like and disagree with, and again love that we believe is wrong? And we can see how there is this interesting issue that starts to arise, where not only do we have difficulties with our love for Yahuweh and loving Him rather than doing things like being a selfish gold digger trying to use Him for our own gain, and not only do we have difficulties with our ability to love each other by choosing to not do things like throw each other away in a divorce, but we actually also have difficulties with being given love as well, and Yahuweh doing things that are love. And this is where we come to a whole other aspect to love, which is that Yahuweh does things out of love that we don't like. But one might wonder, why would we disagree with Yahuweh doing things out of love? It seems like, if one does things out of a heart of caring about others, that should always be something we agree with.

But that's again where the reality of love comes in, because the reality of love is often times doing things that don't, "feel good," even though they are very good, and if feeling good is all we care about, then we are always going to be at odds with love and always going to be at odds with Yahuweh who lives out that love. And that reality of love is still true even if we or others are on the receiving end of that love. Like when parents love their children by not letting them have the, "feel good," lifestyle of eating candy all day, every day, and instead try to get them to eat bitter vegetables. It may not feel good to eat vegetables instead of candy, but it certainly is good. But it's also in other things too, like when the police and a system of justice brings consequences for harm that has been done. That sort of thing doesn't at all, "feel good," to the person those consequences are being brought to, and yet it is good that they are brought, and it is love for the ones being harmed when those consequences are brought to stop that harm being done to them. Or in a similar way, when Yahuweh destroys a nation or city or people in order to put an end to a society and way of life that has become so full of selfishness, that using others and abusing others and harming others have become the normal way of living, rather than caring about each other being the normal way of living. Just like in our own systems of justice in our societies, that is very good to do that. It is very good to end a society where people do nothing but harm each other and selfishly use and abuse each other all day long, even though at the same time, it does not, "feel good," to the ones who are being stopped in harming others. It is just the reality of life that there are times that a choice made out of love means doing something in someone's life that doesn't "feel good," to them, but that is still good to do. Or others doing things in our lives that don't make us, "feel good," but that are still good to do.

But this is also where we have our problem again. Because if we deem, "feeling good," as the thing that makes something good, we will deem all of these things as wrong, because they don't make us, "feel good," or because they don't make others around us, "feel good." And this in the end is the reason we often times deem Yahuweh doing things out of love as wrong, simply because in order for Him to do what is really, truly good, and that which is love to do, it requires doing something that doesn't, "feel good," and we don't like that. Even though Lot was fearful for the angels' safety being outside at night, and even though a mob raping people who are simply visiting the city in Sodom and Gomorrah was most likely a common occurrence, and they felt they could be so bold as to do that in the first place, and even though it says in verse 13 that the reason for the cities being destroyed was because there was such an incredible outcry to Yahuweh from all of the times people had been harmed and mistreated in those cities, even with all of those things, we still don't like Yahuweh destroying the people of the city and have a hard time with that, because it doesn't feel very good or pleasant to all those people who were destroyed, and therefore, it becomes a wrong thing to do.

Genesis 19

1 Now the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw *them*, he rose to meet them, and he bowed himself with his face toward the ground.

2 And he said, "Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way."

And they said, "No, but we will spend the night in the open square."

3 But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate.

4 Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house.

5 And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them *carnally*."

6 So Lot went out to them through the doorway, shut the door behind him,

7 and said, "Please, my brethren, do not do so wickedly!

8 See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, since this is the reason they have come under the shadow of my roof."

9 And they said, "Stand back!" Then they said, "This one came in to [a]stay *here*, and he keeps acting as a judge; now we will deal worse with you than with them." So they pressed hard against the man Lot, and came near to break down the door.

10 But the men reached out their hands and pulled Lot into the house with them, and shut the door.

11 And they struck the men who *were* at the doorway of the house with blindness, both small and great, so that they became weary *trying* to find the door.

12 Then the men said to Lot, "Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city—take *them* out of this place!

13 For we will destroy this place, because the outcry against them has grown great before the face of the LORD, and the LORD has sent us to destroy it."

-[a] As a resident alien

And it's not just with Sodom and Gomorrah either, but all the times Yahuweh has brought an end to cities and nations and people throughout the history of this world. We have a hard time with what He does because, even though it stops the awful things we do to each other, it still takes bringing the pain we deem as wrong in order to stop all of those things. And oddly enough, we would rather let all of the harm continue being done forever, rather than Yahuweh stopping it, because in our view the making anyone, "feel bad," that it requires to stop the harm being done, makes it evil to stop that harm being done. It becomes evil to stop the rape and everything else happening in Sodom by ending the people's lives, because stopping it out of love would require making the rapists, "feel bad," and that makes it a bad and evil thing to do. Never mind the people being raped, just as long as nothing ever happens that would make the rapists, "feel bad," or force them to stop raping people. And it's like, there are a lot of times we believe Yahuweh is wrong for letting us do awful things to each other, and that it seems like there isn't very much justice in this world, yet we also believe He's wrong for stopping us doing awful things to each other and bringing justice in this world. And it just doesn't make any sense. One can't have it both ways. It is simply the reality that if one wants to stop an awful thing being done, then out of love, one must do things that, "feel bad," to whoever is freely choosing to be awful, and that includes destroying an entire society and city of people that have chosen that awfulness and selfishness as a way of life. But if all one cares about is, "feeling good," then the love that stops that awfulness will always seem wrong and evil, and instead of love, one will always agree with and condone the awfulness and say, "continue doing what makes you feel good, even if you are abusing people or using people in that pursuit of feeling good. Because it's wrong for you to feel bad, and wrong to stop you treating others awfully if it means you feel bad in the process. So use and abuse and bring harm to others as much as you want. It's wrong to ever stop you." And it's like, there is this strong voice of Yahuweh and action of love that says, no, it's the idea that, "feeling good is what makes something good," that is wrong, not the love that stops us doing awful things to each other. It is love to stop the awfulness, and it is good, even though it may not, "feel good," to us when we are stopped.

But it's also the same kind of thing with His Laws found in the beginning of the Bible as well. As already has been talked about and will be talked about in much more detail throughout the writing, the core idea behind pretty much all of His Laws is that true, sacrificial love that takes sacrificing our feeling good in order to love. And this is something that He even talks about in the verses that have been quoted before in Matthew, where He specifically says, the Torah, which is the first five books of the Bible that contain all of His Laws, hangs upon love, basically to say, His Laws are all about love.

But within His Laws of love, there is also the reality that one has to come to terms with of us choosing to not love each other and instead use, or abuse, or treat each other awfully in some way or another. And if that happens, one also then has to contend with stopping or preventing those ways we use or abuse or treat each other awfully, and even more, contend with the heart that is even willing to do those things in the first place. And this is where consequences for breaking His Laws of love come in, because just like in all of our own societies and the Laws we create, it's the consequences that are the thing that actually stop or prevent the Laws being broken, and in the end, they work together with each other. The Law, and Yahuweh's Law, declares what is right to do, while the consequences actually make those Laws a reality in society.

But after understanding this, another important question one has to ask is, why would one want to stop and prevent those things the consequences are made to stop and prevent? What is the reasoning behind why Yahuweh would want us to carry out consequences that stop and prevent abuse, or people being treated awfully, or us using each other selfishly, and all of those things His Laws are against? And the answer is of course, out of love. The reason why one stops theft, or stops rape, or stops murder, or stops the way of life of using others selfishly through things like prostitution and homosexuality and pornography, or stops other things like the idea of charging interest on loans and taking advantage of people's need for money, is out of love and all about love. And what we see is that, in the end, even those consequences are given out of love and are love, and are just as much about love as the Laws themselves, because it is those consequences that are the thing that actually stop and prevent us treating each other in an awful way, and stop us treating each other in a way that isn't love. Yahuweh's Laws given out of love that say "don't mistreat others in these ways," work hand in hand with and are the same heart of love as the consequences that actually stop those ways that people and Him are being mistreated, and in the end, they are both love, just as He says they are in Matthew.

And yet, for the most part, we don't like His Laws that are about love, many times even despising having to ever see or think about His Laws of love, and we especially don't like those consequences He gave that stop us treating each other in an awful way. And the question is again, why is that? If they are about love, and about stopping us treating each other awfully, why would we be against that? And, well, the answer is again because even when it is done out of love and is love, stopping those ways we treat each other awfully still requires causing someone to, "feel bad," as those consequences are brought, and even more, us ourselves having to feel bad if we want to use, or abuse, or treat others poorly. And since feeling bad is wrong, then even the consequences that specifically exist to stop us treating each other in an awful way, themselves become wrong as well. And in the end, we deem even the love that stops and prevents awful things being done, as itself a wrong thing to do, and we would rather have the ways we mistreat each other being done more, than for those consequences that stop and prevent those ways we mistreat each other.

And while this may again seem like some kind of far fetched idea that we would actually desire the ability to be awful to each other rather than the love, when we also again look at it in a more concrete way, we can see how this is actually the reality. And probably the biggest way we can see it is in the consequence of stoning to death, or to make it more specifically the same as what we see in Sodom and Gomorrah, the consequence of stoning to death for rape. For most of us, and myself included, when we read about Yahuweh putting in place the consequence of stoning to death, we have a hard time with that and we tend to think to ourselves something along the lines of, "That's awful! I can't imagine something like that being put in place. I'm glad we don't have that anymore in our modern times." Or maybe we even go so far as to say that Yahuweh is evil for having such a strong consequence, and must not be a very good God. Because in our view, how could a good God ever desire to make people feel so bad as having them be killed? And yet, the problem we run into is the reason why that consequence

exists in the first place and why Yahuweh created it, is to actually stop rape from happening, and to not only stop rape, but to have such a strong consequence that we would actually change and choose not to rape someone when otherwise we might have raped them. The problem we run into is the consequence exists out of love, and a desire for rape to not happen. And therefore, if we are against that consequence and we desire to lessen or take away that consequence so that it's easier for rape to happen, then we also automatically become against that love as well, and even more, making a stand for more rape happening and more destruction and more lifelong trauma in the lives of those who are raped.

We may say to ourselves, "That's so evil to have such a strong consequence for rape," or, "I'm far more compassionate and loving than God is because I would never have such a strong consequence." But in the end, the thing that is on the other side of that coin and what we also then have to say to ourselves is, "It's much better to have a lighter consequence, that way there will be much less of a barrier between people and the rape they want to do, and more people can be raped as a result. Because more people being raped and molested is what I believe is right and good, rather than a consequence that makes it much more difficult to rape and molest others. It's not evil for more rape to be done and for there to be more destruction in people's lives. What's truly evil is to have a strong consequence that makes rape almost non-existent in society. So I stand against that evil of stopping rape as much as possible, and against Yahuweh's evil desire to make rape happen much less frequently, and instead make my stand for more rape and molestation of others." And we can see how strange and backwards that way we think about Yahuweh and His Laws is, and yet this is the reality of what we believe is right and good and how we actually do think about His Laws, whether we realize that reality or not. And it is because His Laws and the consequences He gave are about love, and out of that love, the desire to stop and prevent in the greatest possible way, real lifelong harms and destruction that we choose to do to each other. And if we are against that love that is stopping and preventing and lessening those harms, then as a result, we actually do become for those harms being done instead of being stopped and prevented. We may be against rape, but if we are also against the thing that is stopping rape and lessening the amount of times that choice gets made, then in a roundabout way, we really do become for the rape instead of against it, because we are actively desiring to make it easier for that kind of thing to be done.

We may believe we are so much more good and righteous than Yahuweh is because we would never put in place the penalty of death for raping someone, but if putting in place the lighter penalty we desire causes many more people to be raped, then it does raise that question of, are we really so good and righteous after all, and do we really have all that much love if we are okay with people being raped more? If the desire of our hearts is, in essence, the end result of more people being raped, are we really all that good of a person, or even doing a good thing in the first place? Or is it maybe Yahuweh the one who is actually good and actually loves, so much so, that He would put up a strong barrier between us and the harms we desire to do to each other? Is it goodness and love that says it should be easier for people to be raped and molested, and there should be more of that happening? Or is it goodness and love that says it should be very hard for people to be raped and molested, so that as few people as possible ever go through that trauma in life? Or how does one say they have love and compassion for others, and are more loving and compassionate than Yahuweh is, yet have no love or compassion for the one being raped, and would rather that person be raped than to have the consequence of stoning to death that could have deterred and prevented it ever happening in the first place, and for sure prevent it ever happening again? Is it love that causes us to want to lessen the barrier against rape, or is that a lack of love and our difficulty with loving others that would cause us to do that? Is the action of making it easier for people to be raped, an action of love for them, or wouldn't that come out of a lack of love and a heart that simply does not care if they are raped? How do you say you care about people who are being raped, then also say you think it's good if it's easier for them to be raped, and good if it's easier for someone to make the choice of raping someone else?

When one starts to look at that consequence of stoning to death through the same lens of love that Yahuweh looks at it through, and the way that it is about being this strong barrier against us choosing to harm each other, there are just so many questions that start to arise when one then desires to lessen that barrier, and as a result, make it easier for harm to be done to others. Because of the severity of it, a lot of times we look at Yahuweh creating a Law like stoning to death as Him having some kind of lack of love. That He is just so wrathful against sin that He doesn't have the kind of compassion and love that we do when it comes to sin. As though He has a blind spot when it comes to the selfishness that is sin that causes Him to do the wrong thing, and if He were more compassionate like us, He would no longer be severe against it and be more accepting of our selfishness like we are. And yet, one starts to wonder, what if it's actually the other way around? What if the reason He created those consequences isn't at all a lack of love, but rather, because of an abundance of love, and because He has far greater love than we do? And what if it's us who have the lack of love and lack of compassion, so much so, that we are okay with more people being raped, and would rather people be raped than to have that strong consequence preventing and deterring that? And what if it's us who are so accepting of the idea of using and abusing others, that we no longer care when people are used and abused, and therefore, we no longer see the value in the strong consequence of stoning to death that would greatly deter those things, or understand why one would even want to have such a barrier against mistreating others in the first place. Is it actually true that a lack of love is what would cause one to want to stop and prevent people being raped, and that it is a lack of love that is the reason behind why one puts in place such a strong consequence in order to deter and stop those things? Or wouldn't it make a lot more sense that it would be precisely because of love that one would want to deter and lessen those kinds of harms being done?

There is this fundamental misconception here that the reason why Yahuweh created the barrier of stoning to death against harms like rape, was because of His lack of love and compassion and caring about us. And it is something that is odd considering the way that with the consequences we create in our own societies for harms we do to each other, we never think it is out of a lack of love that those consequences are created. It's always out of a heart of love for the one being harmed that we create those barriers that deter us choosing to do those harms, and this is something we all know to be true. So it's like, why would we think it's a lack of love that caused Yahuweh to create the consequence of stoning to death, when we don't look at it as a lack of love when we create those same kind of consequences in our own societies? Especially when the barriers He created out of love do even more to stand against those evils like rape, and do even more to lessen the amount of people who are raped, than the barriers we create out of love. If His desire is even less of these kinds of harms happening than the amount we are okay with, then wouldn't that be because of an even greater love and caring about others than we have, rather than because of having less love than we do?

There is just this odd thing where we think Yahuweh is somehow different, and we don't look at what He does in the same way that we look at the things we have done in all of our societies, even though they are the same and the heart is the same. His desire to have even less rape happening in our societies than we are okay with, becomes this evil thing rather than the good thing that it actually is. And the thing that is even more odd is the way that we actually work ourselves around to the idea that more rape happening is a good thing rather than a bad thing, and the ability to rape other people without fear of anything very bad happening to us, is some kind of ultimate goal that every society should strive toward. And it's like there is this idea that only a compassionate society makes it easier for people to be raped, while only an awful society and a society that has no love or kindness, would ever make it really hard and a difficult choice to rape people. Rather than the good thing being Yahuweh's love that puts up a barrier against those harms so they are done less, the good thing is taking away that barrier so that more people are harmed. And we can see how, in the end, the way that we look at life, actually does cause us

to believe it is wrong to love and wrong to stop and deter those harms like rape, and our desire becomes those awful things being done more rather than less, because our absence of love is more comfortable than living the reality of love, which requires bringing something like stoning to death when it is necessary to do so in order to love. And the problem isn't so much Yahuweh's willingness to love, but the fact that love requires doing something that is difficult to do. It is again the reality of love and what it means to truly love others, that is so hard for us to handle, and makes us against Yahuweh who lives the love that we struggle with.

And the truth is, that it is a struggle, and it is difficult. Even when the reason behind it is out of love, and even when the reason behind it is in order to deter and stop real life-long traumas and harms being done, the entire concept of stoning someone to death and killing them, is still difficult. And I think it's in that difficulty that we can again see the wrestle that we have with love, and why so much of the time we don't love. Because just like with what has been talked about before, we have this idea of love being this euphoric kind of thing, and that it's all about some kind of experience like dancing in a meadow of flowers with a rainbow overhead. And again, certainly, love and being able to see the good fruit that comes from love may be like that at times, but the reality is that love is also about pretty tough things as well, and grappling with really hard things that you don't want to have to deal with, but you deal with them because you love and you could never do anything else if you choose to love. And it's like we come up against love being hard and difficult, and we don't want to love anymore. We don't want to have to deal with someone being stoned to death, and we would rather take that barrier away than to have it in place because it is such a difficult thing to grapple with, even if taking away that strong barrier would mean many more people being raped as a result. Again, just the same as with everything else, it is simply so much easier to not care, than to grapple with all of the tough choices and sacrifices that come along with love and the choice to care.

And the truth is, that it's sad and difficult for Yahuweh as well. Even as the one who brings judgment on us to stop all of the harm we are doing, and as the one who created the Law of stoning to death to stop certain ways we choose to use and abuse each other, it still is hard and saddens Yahuweh that those things ever have to happen in the first place. And we can really see this in a place like Ezekiel 33 where He specifically says, "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." And then goes on to say, "Turn, turn from your evil ways! For why should you die, O house of Israel?" And it's like, there is this sadness in it, of knowing that things don't have to be this way. That we don't have to treat others the way we treat them, and we don't have to die. We can turn away from the wickedness and live. But ultimately, even though He so desires for none of us to die, it's also true that there is a choice that has been made to use and abuse and harm others, and it's not only about the one single choice, but also about the heart that has become okay with using and abusing others as a way to live life. And in the end, if you really want to love others, the only path that actually loves others is putting up a barrier against the harm being done. Even though you never delight in or desire for someone to die, out of love for the one's who are being harmed or who will be harmed, you still have to put up that strong barrier, because that's what it means to care.

Ezekiel 33

10 "Therefore you, O son of man, say to the house of Israel: 'Thus you say, "If our transgressions and our sins *lie* upon us, and we pine[c] away in them, how can we then live?" '

11 Say to them: 'As I live,' says the Lord GOD, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?'

-[c] Or *waste away*

And I think that's such a true place that all of us face as we face that part of love that is all about protecting others from harm and abuse and being used selfishly. There is this wrestle between what we hope could be true about life, that we wouldn't use and abuse and harm each other and instead treat each other well, versus what is actually true about life, that we actually do choose to use and abuse and harm each other, and we do choose to treat each other awfully. And it's when as a society we come up against that reality of life that we either choose the love that stops those ways we treat each other poorly; or we harden our hearts to that love, and in the end let all of the using and abusing and harming each other be done more, rather than stopping it more, which is what Sodom and Gomorrah became. And the reason why Yahuweh does what He does in bringing judgment, and asks us to put up strong barriers against us treating each other poorly, is because He chooses that love that is inherently against people being mistreated, and still chooses that love even when it is difficult to do that. Just as He chose to love when it was difficult to die on the cross for us, He also still chooses to love in the difficulty of having to bring hard things that prevent and put a stop to the harms we choose to do to each other. And even if one doesn't agree with Yahuweh, or believes it is better for more people to be raped than to put up the strong barrier of stoning to death, one can still see why He does what He does, and that it is about love, and that even that barrier and consequence of stoning to death is about love.

But we can also see how it is again all of those same things as with Sodom and Gomorrah. All the same difficulties and all the same wrestles and issues, that that all stem from that same place of our difficulties with love, and what it actually means to care, and the fact that the reality of love actually means having to do things that don't, "feel good," but that are actually still good. It is very good to put up a very strong barrier against rape, both in Yahuweh's judgment of Sodom and Gomorrah and in the judgment a society brings, so that people are not raped and don't have all of the incredibly difficult to deal with life long traumas of that experience of being raped. But putting up that barrier will always mean doing something that feels bad to the one who has chosen to rape someone else, because that is the only way to actually stop and prevent and put up a barrier against rape. And in the end, the only way to love the one who is being raped, is by abandoning the idea that feeling good is what makes something good, and choosing that love instead that actually brings an end to all of the awful things that are being done, and puts up a barrier against those things, even when it means bringing something that feels bad and isn't very pleasant to whoever is choosing to do those awful things.

And it really just always comes back to that simple truth and reality that one can't actually love someone by making it more possible for them to be raped and harmed, or love someone by never stopping the rape and harm being done to them and allowing it to go on forever, like what would have happened with Sodom and Gomorrah if Yahuweh had not destroyed them and stopped the lifestyle of harming other people that they had grown so accustomed to. But that type of not caring about the harm that is being done to someone, is not something that comes out of a heart of love for other people. One can't actually love someone by saying to them, "I just really think it would be better if you could be raped and molested, and there could be a greater opportunity for people to be able to do that to you. It's my firm belief that what is right and good is for you to be abused more, and society as a whole to have more abuse in it. Let's lessen the barrier to you being raped, and make it easier for people to make that kind of choice." There is this reality of love that if you love others, you protect people from things like rape and being harmed, and you make it very difficult for someone to make that kind of choice, so that people aren't raped and harmed. It's because of love that a society says, "I will protect you from being raped," and says, "We will make it very hard for anyone in the society to make a choice to rape someone else." And it's because of love that Yahuweh made it very hard for people to make a choice to rape someone else in His Laws, by creating that consequence of stoning to death for doing so. It's not the absence of

love that causes a society to do that, or the absence of love that caused Yahuweh to do that. It is the existence of love that brings about that kind of heart, and that brings about those kinds of things that severely limit our choices to harm and not care about other people, and it is the existence of love that caused Yahuweh to destroy cities and nations that no longer had those limitations in their societies, and had essentially become okay with all of the using and abusing each other, and people being harmed through things like rape. There is just this reality of love, that it actually does mean putting in place the barrier of stoning to death, even though that means bringing something awful to the perpetrator, and it does mean destroying entire nations and cities when everyone in those places have lost all ability to care about the other people around them, even though it also means bringing something awful to those people. It actually is love to do those things, and that is the reason why those things are done. And we may think that we have difficulties with the things Yahuweh says and does, but in actuality, it is that love itself that we have such a difficulty with, and that reality of what it means to love that is the real issue that we struggle so much with.

And it is interesting how we do tend to think that it is our great compassion and love that causes us to be against the things Yahuweh says and does, and to be against things like Him destroying cities that have become okay with harm and abuse as a way of life, and to be against the consequence of stoning to death that greatly limits the amount of people being harmed in a society. But there is this reality that is equally true as what is talked about above, that it is actually only the absence of love for the ones being harmed and raped that takes away that barrier of stoning to death, rather than an abundance of love; and it is actually the absence of love that allows the people of cities and nations to continue on using and abusing and harming each other forever, rather than an abundance of love, because it is only the absence of love that would ever be okay with people being used and abused in the first place. As said before, having love for others does not ever cause one to be okay with abuse, or to be okay with choices being made out of a heart of not caring about someone. Love is always the thing that causes one to stop abuse, and prevent abuse, and put an end to the selfishness that brings about abuse, and it is only the absence of that love that causes one to not care about those things happening, and to not care about the people those things are happening to. And it's like, we may think that it is Yahuweh's lack of love that is the problem with the things He says and does, but in actuality, it is our own lack of love that is the real issue that we struggle with, and our own okayness with people being used and abused, so much so, that we would rather people be abused, than to have that love that stops abuse, and prevents abuse, and puts an end to abuse. The place of contention isn't Yahuweh's lack of love, but our own lack of love, and the fact that He desires us to love by putting up such a strong barrier against abuse, and to love by putting up such a strong barrier against the desire of our hearts to use each other selfishly.

...

And one of course might say to all of this, "But isn't it still harming someone to stop those things being done? Even if it is to stop someone being harmed, if one harms the perpetrator in the process, isn't it kind of doing the same thing as the perpetrator and becoming what they are? How could it ever be okay to not bring harm to someone, yet also okay to bring harm to someone else?" And I think that particular question really just comes down to another reality of life, which is that the heart behind an action actually does change that action. To put things in a different perspective, if someone were to kidnap someone against their will, and put them in a place they couldn't get out of, I think everyone would say that action is an evil thing to do to someone, and kidnapping someone is even one of the few things Yahuweh actually gave the consequence of stoning to death for, because it is such a great harm to bring to someone. And yet, if we think about it, the action itself of kidnapping someone against their will and taking them to a place they don't want to go, isn't actually a whole lot different from a police officer arresting someone and taking them to the police station against their will. And even more, the action itself of kidnapping someone and keeping them in a place they can't get out of, isn't a whole lot different

from the action of arresting someone, taking them to court, and the judge sending that person to a jail they can't get out of. And we can see how, if one looks at the actions themselves, they are pretty much the same as each other, and yet at the same time, kidnapping someone and arresting someone for a crime are both completely different things from each other, and it's because the heart behind those actions and the reason for why one does those actions is completely different from each other.

But if we bring it back into Yahuweh's Laws now, it's the same thing here as well. Even though stoning to death is an action of killing someone and bringing harm to someone, and it is a similar action one might take in bringing the harm of murdering someone, they aren't actually the same thing, and one doesn't actually become the same as the perpetrator. And the reason is because there is actually a big difference between bringing harm to someone out of a heart of selfishness and not caring about others, and a heart of freely choosing to use and abuse others even when one never has to do that; and bringing harm to someone in order to stop the harm they are desiring and freely choosing to bring to others, and bringing harm to someone in order to stop that heart of selfishness and not caring about how one is affecting others. One is an action of love and caring about someone who is being treated awfully, and only happens as a reaction to someone else's choice to treat someone poorly, while the other is an action of selfishness and only happens because someone has chosen to be selfish and not care about what they are doing to someone, and because we have chosen to live a life of trying to make ourselves feel good even if it means someone else is treated poorly. There is actually a difference there, and they are not the same thing as each other, and the reason why one chooses that action of love, is because if one doesn't, then one actually does enable those actions of selfishness to be done, and more concretely, enable and create a greater ability for people to be raped, and harmed, and used and abused.

...

There is a sense that harming the perpetrator who is harming someone else makes one into that perpetrator, and while it is true that if one has the same heart as that perpetrator or does something out of a heart of vengeance, one can become that perpetrator, there is also the reality that if one doesn't stop what that perpetrator is doing, and one doesn't put up a strong barrier against those actions, then one actually partakes in those actions and becomes an accomplice of those actions, and in the end, one becomes that perpetrator far more than anything else does, because one is actually becoming a part of the evil that is being done. One can't actually become the perpetrator in a greater way than becoming okay with the harms they are freely choosing to do to someone else, and being unwilling to put an end to it.

...

But one of course might also say, "It all just seems so severe though. And it sure doesn't feel very loving when I read about these things in the Bible. How can it be love when it is so severe and seems so harsh and Yahuweh is so wrathful when talking about some of these things, and I don't feel that comforting feeling of love when I read about Yahuweh destroying nations and cities, or talking about these things in the Bible?"

...

If one has a son or a daughter who gets into drugs and becomes a drug addict, and you see the destruction the drugs are causing in their life or know the destruction drugs are going to cause in the future, then out of love for them, one does become severely against those drugs, and if they are still young enough to be living with you, then one does completely and severely cut off those drugs. There is a severity against the destruction and what is bringing about the destruction, that very specifically comes only because of love, and in fact, it's only in the absence of love that the severity wouldn't be there. It's only when you don't care about someone that you don't care about the destruction that is being done in

their life, and therefore, are not severe against that destruction. It is precisely because of love that Yahuweh is so severe against these things we choose to do to each other, and even though His love gives us a very great amount of mercy and time to repent of the ways we treat each other, His love also causes Him to never accept or condone those ways we destroy each other, and to still be severe against us if we are unwilling to stop treating other people in an awful way. It's because He cares, that He is severe against the awful and destructive things we do to each other.

...

Or one might also say, "Well what about having love for the rapist and for the perpetrator of these things? It's all well and good to have love for someone being harmed, but what about having love for the one doing harm? Even if it does mean more people being raped and harmed, shouldn't we still have love for the rapist and perpetrator anyway, by not having a Law that kills the perpetrator when they choose to harm someone in these ways? What about love for the perpetrator in all of this?"

And the answer would be that, yes, we always have love for each other no matter how awful we might become, or how awful the things we choose to do. This is who Yahuweh even is, and what Him dying on the cross for us, "while we were still sinners," was even about.

Romans 5

6 For when we were still without strength, [d]in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.

8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

-[d] at the right time

However, we can never have love for those things that we choose to do to each other, or for the ways that we mistreat each other, and out of love for whoever is being harmed, you still have to stop those things and do the utmost to deter those things happening, otherwise, you stop loving that person being harmed. And it is again, as just talked about above, love for the perpetrator of harm cannot include an acceptance or continuation of the harm that is being done, and it cannot negate love for the one being harmed. Someone choosing to do harm to someone else, or treat someone poorly, doesn't mean one should then agree with those actions and become a part of them and an accomplice to them being done. And this is why, even though Yahuweh loves each of us so greatly that He went through all the pain of the cross for us, He still does not accept the harm we do to each other, and He Himself puts up walls against harm through destroying nations and cities and people, and also wants us to put up strong walls against the harm. And as also said before, it is even because of His great love for us that He does not accept the harm we freely choose to do to each other, and does not accept our way of life of using and abusing each other.

...

And I would actually say that these kinds of strong consequences for not just rape, but the other things Yahuweh talks about too, is love for the rapist as well. Because in the end, Yahuweh's Laws are not just about the harm the rapist chooses to do, but they are also about the harms that have been done to the rapist as well. Harms which may have even caused the rapist to choose what they did in the first place, and if those things had not been done to them, maybe they would never even consider such a thing as rape in the first place. Yahuweh's Laws are not just about the actions we choose to do, but also the actions that may be done to us or have been done to us as well. It's not just the rapist being stopped in

their choice to harm someone. It's society as a whole being stopped and changed, and all of us no longer doing the actions we take to mistreat each other. The rapist not being mistreated by other people, and not being raped or molested themselves, or not having the things done to them that Yahuweh's other Laws are against, is love for them too.

But there is also love for the perpetrator in simply the fact that having that kind of barrier makes it so much harder to do these kinds of actions. And the reason why that would be love is because, most of the time, if not all the time, the reason why we choose to do something like rape or choose to do these other harms to others, is because of something going on in our hearts and in our lives that we are trying to run away from, and trying to make ourselves, "feel good," instead of facing and feeling whatever is going on in our heart and life. However, when one has to reckon with their life ending for raping someone, it makes it much harder to run away from what is going on in one's heart by doing these actions that Yahuweh put up these barriers against, and also much easier to face what is in one's heart instead of running away. And this in turn makes the option of going to Yahuweh with those things and actually finding healing for those things, a much easier choice to make than the choice of running away from them into things like rape, only to find you have to keep on running because that root problem didn't change and is still there. And I don't mean to oversimplify all of these things, but there is simply a very true reality about life that one will never find healing for the wounds in one's heart by raping, or selfishly using, or abusing other people, and the only way one will actually find healing, is by facing those wounds, instead of running away. And if the option of running away becomes extremely difficult to make, it also becomes much easier to face those difficult things in one's heart, and in turn, actually become whole again as one becomes willing to let Yahuweh take you through the process of healing all of those painful wounds inside. Because it really is that willingness to let ourselves be healed that is such a big part of even being healed, and our unwillingness to face those pains and start the process of being healed is probably one of the biggest barriers against us actually finding healing for the things that have happened in our lives. It is that very first step that must always be taken in the process of healing any kind of wound in one's heart and life, and making that choice really does come much easier when that ability to keep running away into all of these things that bring destruction in other people's lives, is no longer available. And in that way, there actually is love for the perpetrator here as well, because it actually makes it much easier to face those root problems and find healing and be a whole person again, instead of the forever wounded, and dying inside, person one becomes when it's easy to escape one's problems in things like rape and all the various ways that we use and abuse each other. Being very insentivised to find healing for the things that have happened in life, instead of doing things that cause even more destruction in other people's lives, and that don't even help the perpetrator find any kind of resolution or healing for what is actually going on anyway, really is love for the perpetrator as well, and not just love for the victim.

...

It is just so important to understand that Yahuweh didn't create these barriers out of a desire for evil. He created them because they are good, and they do good things in society and in our lives personally. Everyone using and abusing each other less, and doing less harm to each other, is a good thing. It is not an evil thing. And us having the option of escaping and running from our problems being taken away, actually is a good thing, because it means we have a greater opportunity to be well in our soul again, and to be able to love instead of use and abuse. And it is so much one of those things where it's like, we don't actually need to be able to use and abuse other people as part of our daily living. That kind of thing doesn't actually need to be an option in life. It doesn't actually bring anything good in our own lives or other people's lives, and it doesn't actually need to be something we can do. And it's like, is it really such an evil thing for the only option to be one's heart being healed, instead of selfishly using and abusing other people, and causing great destruction in someone's life?

...

But as we look at all of these different aspects of love and life and the things Yahuweh talks about and does, we can start to see how there is this all encompassing problem and difficulty we have that affects every part of our relationship and understanding of Yahuweh, where everything that is love and that Yahuweh does out of love and that He wants us to do out of love, are all the things we have problems with. We have problems with sacrificing ourselves out of love for others in our daily lives. We have problems with obeying His Laws that are about living that life of love that means sacrificing ourselves, because we enjoy the things we gain that come out of using or abusing or harming others instead. We have a problem with Yahuweh judging those ways we mistreat each other, and out of love stopping the awful things we do to each other. And we also even have a problem with Him asking us, out of love and because of love, to stand against the awful things we do to each other, so that people aren't being treated poorly.

...

The issue is always love, and our lack of love versus Yahuweh's abundance of love, and our desire to not care versus Yahuweh's desire for us to care, and even more, to care enough that we would watch out for each other and put up barriers against our hearts that do not care.

...

The biggest challenge of life is love, and the willingness to continually, over and over again, sacrifice ourselves out of love. How do you choose love over and over and over again, and not give up, even when it's painful to love over and over again? That love presses hard on us, and makes the narrow path of love our Creator desires us to walk, a hard pressed path. And it is that love that our Creator lives that we are so adverse to, that also makes it so challenging for us to accept and understand Him.

...

On the one hand we say adultery is right because it feels good, and murdering a child is right because it feels good, and stealing is right because it feels good, homosexuality is right because it feels good, divorce is right because it feels good, destroying a city or nation to stop harm being done is wrong because it feels bad to the people being destroyed, and judgment through natural disasters is wrong because it feels bad to the people being going through the destruction. Where as on the other hand Yahuweh says adultery is wrong because it is selfishness rather than true love for others that gives up self; and murdering a child is wrong because it is not love; and stealing is wrong because it is not love; and homosexuality is wrong because it is not love; and divorce is wrong because it is not love; and destroying a city or nation to stop the willingness of people to harm each other is right, because it ends that harm being done and the willingness in the heart to not care about others; and judgment through things like natural disasters is right because it draws us back to love, as we have to care about others and be cared about by others in order to get through whatever has happened, and gives us warning that we need to come back to true love before Yahuweh utterly ends our nation or city. And we can see where the way we define morality and good and evil actually puts us directly at odds with the way our Creator defines morality and good and evil, and actually causes us to see true love and Yahuweh as evil, and to make choices in our lives that are directly against love and directly against Him.

...

That way we define morality, and what is right and wrong to do, actually puts us on a path that is completely contrary and opposed to that path of real, true love our Creator sets before us to walk. And

as long as we believe that path of doing whatever feels good is right to walk, we never will find our Creator's path of real love that leads to eternal life, or walk on that path of love that leads to eternal life, because even love itself requires being willing to sacrifice and do things that don't feel good to do. And in many ways, it's our unwillingness to really truly love, and our unwillingness to sacrifice ourselves, and our definition of morality that says the pursuit of oneself is the highest goal in life, that becomes our barrier to Yahuweh and living with Him forever, and becomes our barrier to ever finding His path that leads to eternal life. And in the end, we even believe that Yahuweh's path is wrong to walk, and that Yahuweh is wrong and evil, because what we think is right is the complete opposite of His path of true love, and the opposite of the sense of morality that comes from defining right and wrong through that lens of true love.

...

And I really find it interesting how a lot of times we look at the people in Sodom wanting to gang rape the angels and we think to ourselves, "what an awful thing to become like that and want to do that," and that is most definitely true, but one has to ask the question of, why would they want to do that in the first place? What would make them engage in those kinds of actions? And the answer is always, to, "feel good." The reason why one does homosexual acts or does rape is always about feeling good, and that's just the reality of why any of us do those kinds of things. But when one stops to think about it, that pursuit of feeling good is the same way we tend to think about life too, and the thing one sees is that it is actually precisely the way we think about life, and it is the belief that, "feeling good makes it good," and that feeling good is the goal of life rather than love and the self sacrifice it takes to love, that is the entire reason why they even became what they became and lived the way they did. And it is the entire reason why we become and do the awful things to each other that we do. As talked about before, stealing, adultery, homosexuality, pornography, incest, bearing false witness against our neighbor, coveting what other people have, divorce, charging interest on loans, it's all about, "feeling good," and the pursuit of our own happiness at the expense of abusing, or using, or being awful to others. What one sees in Sodom and Gomorrah is literally the way of life we believe is right to live, and the end result of what we become if we choose to live that way. They made the pursuit of feeling good the goal of their lives, even when it's at the expense of using or abusing or not caring about others, just like we make the pursuit of feeling good the goal of our lives, even when it's at the expense of others. And they weren't some kind of subhumans or some kind of "savage" culture who didn't have enough advancement to know how to live well, as people during that time are often times talked about as. They were literally us, and the only thing different about them was being only a little further down the road of feeling good than where many of our societies are right now. They lived the way they lived because they believed feeling good was the goal of life and all that mattered, just the same as we do, and their difficulty was being willing to give up feeling good out of love, just the same as all of our difficulty is. It is love that is good, but it is love that we struggle with so much, because love requires giving up, "feeling good."

...

Because we disagree with sacrificing ourselves and going through pain, and because love takes sacrificing ourselves and going through pain, it is the love itself we end up disagreeing with. And because Yahuweh's Laws are that love and are about living that love, we also then disagree with His Laws as well. Even though it seems as though something like love wouldn't be a difficult part of walking that narrow path, it actually is one of the most difficult, and by and large, our choice to not love and to not sacrifice and to not be willing to be in pain out of love, is the reason why we don't walk that path to eternal life, and we don't live His Laws that are part of that path to eternal life. Because it's hard, and, "hard pressed," and a difficult way to live.

...

So in the end, even though this writing is about walking that narrow path to eternal life, and talking about how Yeshua sees life versus the way we see life, it is also very much a writing that is all about love as well. Because love, the real, true, sacrificing kind of love, is so much a part of all of those things, and so much a part of all of our interactions with Him. And to me anyway, it is all of these things that are so fascinating to think about and to talk to Yahuweh about. It is just fascinating how much of life, and how much of our interactions with Yahuweh, revolve around this issue of love and the difficulty that we have with His love. On the surface, one might think of the Bible as simply a record of people's interactions with Yahuweh, and yet at the same time, underneath all of those interactions, there is this constant confliction between us and Yahuweh, that it is a confliction over love. And it is so much about what path will we choose to walk? Will the pursuit of feeling good, and the selfishness that comes along with it, be the path we take in life? Or will Yahuweh our Creator's love be the path we take in life? Will we succumb to the awful ways we treat each other, which come from the pursuit of our own happiness and trying to feel good, or will we sacrifice ourselves out of love?

...

Something else to mention is that, as I did above, I also use what is at least a possibility for God's original Hebrew name in the writing, which is Yahuweh, and is the name one can see that He gives for Himself when one reads the Old Testament in the original Hebrew it was written in. The reason I say it's a possibility for His name is because, even though it can be known for sure that the consonants of His name are Y H V H, since this is what can be seen when one reads the Bible in the original Hebrew, the vowels between those consonants have pretty much been lost to history and are no longer known for certain. As I understand it, basically what happened is that some time during the 2nd century AD, the rabbis at the time actually made it illegal to pronounce the name of Yahuweh...

during the 3rd century, there was a law given throughout the Roman Empire that anyone using the name of Yahuweh or pronouncing His name would be killed. So in order to get around this law, the Jewish people at the time stopped using His name, and instead started calling Him... .

As we go forward now a bit and look at the Greek translation of the Hebrew, I really don't know why Christians around that same time period started doing this same idea of not pronouncing the name of Yahuweh, but for whatever reason, they did, and instead of using His name Yahuweh, or YHVH, when making copies of the Old Testament from the Greek Septuagint, they started using the Greek word for LORD wherever His name should have been used. If one doesn't know what the Greek Septuagint is, it is actually a Greek translation of the Old Testament that was originally ordered to be made by a king named Ptolemy II Philadelphus, a little after the time of Alexander the Great, and rather interestingly, from fragments of a Greek Septuagint that were found with the Dead Sea Scrolls that date to the time of Yeshua, one can see that they actually did try to phonetically spell out the name Yahuweh in it, and even included the ancient Hebrew letters of His name in some fragments. This of course makes it even more strange that people started using the word LORD, because it shows that even the Greek Septuagint they were copying from during the time of the 2nd and 3rd centuries would have had Yahuweh's name within it originally. But as said before, this is what they did, and this in the end is what led to the vowels of His name being completely lost and not known for sure, because neither the Jewish people or Christians

were pronouncing His name or writing it down with the correct vowels, and given enough time, that eventually leads to the vowels of His name being forgotten.

As we go even further forward now into our English translations, this same tradition of using the word LORD wherever His name should be has continued on into our present day, and in the end, all of this history is what has led to our current Bibles where we have the word LORD in all capital letters written where the name Yahuweh, or YHVH, is actually written in the original Hebrew. But His name was never LORD and has instead always been the consonants YHVH, and whatever the vowels might be that should be there with those consonants. Like in Exodus 20:2 where it says in English, “I *am* the LORD your God, who brought you out of the land of Egypt, out of the house of bondage,” when one reads it in Hebrew, what it actually says is, “I *am* YHVH(Yahuweh) your God, who brought you out of the land of Egypt, out of the house of bondage,” because this is His name.

As for why I have chosen to try to use His original name He gave for Himself instead of making things easy by using “God,” it’s really just out of love for my Creator. Because when I think about the relationships I have with other people, when someone tells me their name is Bob, I don’t then decide they have the wrong name and call them Winston, or Jorgensen, or Dave, or whatever name I want to call them by. Out of love and respect for that person, I instead call them by the name they want to be called by. So too, when I find out my Creator says His name is Yahuweh, or at least possibly Yahuweh, I don’t decide it’s the wrong name and call Him God. Out of love and respect for Him, I instead call Him by the name He wants to be called by, or at least try to. So in the end, this is why I have used His name Yahuweh in this writing. For this same reason, I have also used His original Hebrew name Yeshua as well, rather than the Greek transliteration of His name, Iésous, and later English translation of the Greek, Jesus.

Something else I also really love about using His original Hebrew names, or at least knowing His original Hebrew names, is that seeing both names together, one can see that the first and third letters of the name Yahuweh, ה ו ה י, are also the first and third letters of the name Yeshua, ע ש ו י, when reading from right to left as one does in Hebrew. But even more than this, the full name Yeshua is also found in the Hebrew word for salvation or deliverance, with the only difference between the two being the letter “heh” or “h” being added at the end of salvation, which makes “Yeshuah” that is the feminine form of “Yeshua”, with both being pronounced the same. So seeing it in the original Hebrew like this, basically what you have is the name of Yahuweh, intertwined with the word for salvation, and both of them together in the name of Yeshua. And one can see that even His name is Yahuweh’s salvation.

(Something else that is also really neat to note here is that adding the letter “h” to the end of Yeshua to make into Yeshuah, ה ע ש ו י, actually adds the last letter of the name of Yahuweh, ה ו ה י. So in the end, one actually has three letters of the name of Yahuweh, within the word for salvation, Yeshuah, and those three letters are even in the same places in both names or words.)

But what’s even more amazing is that if we take this knowledge of the word for salvation being Yeshuah, and we go to a place like Isaiah 12, what we read in the English is, “And in that day you will say: “O LORD, I will praise You; though You were angry with me, Your anger is turned away, and You comfort me. Behold, God is my **salvation**, I will trust and not be afraid; For YAH, the LORD, is my strength and song; He also has become my **salvation**. Therefore with joy you will draw water from the wells of **salvation**.”

However, when we look at it in the original Hebrew and pronounce the word salvation as it is pronounced in Hebrew, what we actually see is, “And in that day you will say: “O LORD, I will praise

You; though You were angry with me, Your anger is turned away, and You comfort me. Behold, God is my **Yeshuah**, I will trust and not be afraid; For YAH, Yahuweh, is my strength and song; He also has become my **Yeshuah**. Therefore with joy you will draw water from the wells of **Yeshuah**.”

So what you see is that it is literally, Yahuweh is Yeshua, and Yahuweh is our Yeshua, our Yeshuah/salvation on the cross. That He has become my Yeshua, and our Yeshua. The last part is quite amazing as well because Yeshua actually says the very thing that is in this verse later on in John 7, where He says, “If anyone thirsts, let him come to Me and drink.” And right here in Isaiah 12 it actually says, with joy we will draw water from the wells of Yeshuah.

John 7

37 On the last day, that great *day* of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink.

Isaiah 12

3 Therefore with joy you will draw water from the wells of Yeshuah (Eng. “salvation”).

So it’s just this amazing thing where even His name is about saving us and being our salvation, and Yahuweh, our Creator, being our Yeshuah, our salvation, for us. And one can see how even from the beginning when the angel first told Mary what His name should be, His coming was always about being our salvation, because it is literally His name, and when one adds the part about the first and third letter of the name Yahuweh being in Yeshua, His name is literally “Yahuweh salvation” or Yahuweh’s salvation.

One can also see how it was His plan to be our salvation and die on the cross in places like Isaiah 53, which is a prophecy written over 700 years before Yeshua came that is all about Yahuweh’s salvation for us. And the amazing thing is that, when one reads it, there is no doubt it is about Yeshua being our salvation, our Yeshuah, and in fact, I myself have seen many people think it’s actually a set of verses from the New Testament when they hear it read for the first time, because one can tell so clearly it is about Yeshua coming to die on the cross. And I guess one can see this amazing thing where, over 700 years before He came, our Creator was already talking about what He was going to do for us on the cross.

Isaiah 52

13 Behold, My Servant shall [d]deal prudently;
He shall be exalted and [e]extolled and be very high.

14 Just as many were astonished at you,
So His visage[f] was marred more than any man,
And His form more than the sons of men;

15 So shall He [g]sprinkle many nations.
Kings shall shut their mouths at Him;
For what had not been told them they shall see,
And what they had not heard they shall consider.

- [d] *prosper*

- [e] Lit. *be lifted up*

- [f] *appearance*

- [g] Or *startle*

Isaiah 53

1 Who has believed our report?
And to whom has the arm of the LORD been revealed?
2 For He shall grow up before Him as a tender plant,
And as a root out of dry ground.
He has no [a]form or [b]comeliness;
And when we see Him,
There is no [c]beauty that we should desire Him.
3 He is despised and [d]rejected by men,
A Man of [e]sorrows and acquainted with [f]grief.
And we hid, as it were, *our* faces from Him;
He was despised, and we did not esteem Him.
4 Surely He has borne our [g]griefs
And carried our [h]sorrows;
Yet we [i]esteemed Him stricken,
[j]Smitten by God, and afflicted.
5 But He was wounded[k] for our transgressions,
He was [l]bruised for our iniquities;
The chastisement for our peace *was* upon Him,
And by His stripes[m] we are healed.
6 All we like sheep have gone astray;
We have turned, every one, to his own way;
And the LORD [n]has laid on Him the iniquity of us all.
7 He was oppressed and He was afflicted,
Yet He opened not His mouth;
He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,
So He opened not His mouth.
8 He was taken from [o]prison and from judgment,
And who will declare His generation?
For He was cut off from the land of the living;
For the transgressions of My people He was stricken.
9 And [p]they made His grave with the wicked—
But with the rich at His death,
Because He had done no violence,
Nor *was any* deceit in His mouth.
10 Yet it pleased the LORD to [q]bruise Him;
He has put *Him* to grief.
When You make His soul an offering for sin,
He shall see *His* seed, He shall prolong *His* days,
And the pleasure of the LORD shall prosper in His hand.
11 [r]He shall see the labor of His soul, *and* be satisfied.
By His knowledge My righteous Servant shall justify many,
For He shall bear their iniquities.
12 Therefore I will divide Him a portion with the great,
And He shall divide the [s]spoil with the strong,
Because He poured out His soul unto death,
And He was numbered with the transgressors,

And He bore the sin of many,
And made intercession for the transgressors.

- [a] Stately form
- [b] *splendor*
- [c] Lit. *appearance*
- [d] Or *forsaken*
- [e] Lit. *pains*
- [f] Lit. *sickness*
- [g] Lit. *sicknesses*
- [h] Lit. *pains*
- [i] *reckoned*
- [j] *Struck down*
- [k] Or *pierced through*
- [l] *crushed*
- [m] Blows that cut in
- [n] Lit. *has caused to land on Him*
- [o] *confinement*
- [p] Lit. *he* or *He*
- [q] *crush*
- [r] So with MT, Tg., Vg.; DSS, LXX *From the labor of His soul He shall see light*
- [s] *plunder*

As far as Hebrew words are concerned, something else to mention is that I also use the word “Torah” in the writing. And this is just the Hebrew word for law or instruction that is often times translated as law or instruction in our English translations, because this is the definition of that word. However, one can also see clearly as one reads various places of the Bible in the original Hebrew that it is also the name Yahuweh gives to the first five books of the Bible, because they contain His Laws and instructions on how to live. So when you read that word in this writing, all it is talking about is the first five books of the Bible which contain all of Yahuweh’s Laws that He gave to the nation of Israel at Mount Sinai and in the wilderness.

One other thing that one might notice as they read this writing is that in most areas, Yahuweh and Yeshua are used interchangeably. The main reason for this is really just that, because of the way that our Creator reveals Himself in different ways and by different names, it can be difficult to really see Him as one God and one being, as He Himself says He is one God and one being, and because our minds aren’t really capable of understanding how He can be so many things at once, we tend to simplify Him and compartmentalize Him into things we can understand, and in the process, intentionally or unintentionally make Him into multiple gods, each with their own personalities and thoughts about life and ways of doing things.

To give an example, if I were to say that Yeshua, Jesus, came down before the Israelites in the fire at Mount Sinai, and that it was Yeshua, Jesus, who came incredibly close to wiping out all of the Israelites many times at Mount Sinai and during their wandering in the wilderness, and actually did kill many of them, most people would say that I’m absolutely wrong about that, because it quite clearly talks about Yahuweh, God, being the one who came down on Mount Sinai in fire and who was dealing with the Israelites during their time in the wilderness. And depending on how much one has made Yeshua into a different “nicer” God in their mind, one might even be offended at the thought of Yeshua being severe with people, and being who we at least perceive to be the “angry” God of the Old Testament. And yet,

the issue becomes, that if our Creator is truly only one God and one being, and there are no other Gods in existence but Him as He says in Isaiah 45 where He quite clearly says, “I *am* the LORD, and *there is* no other; *There is* no God besides Me,” then it is absolutely true that it was Yeshua, Jesus, who came down on Mount Sinai and who was very close to wiping out all of the Israelites many times during their wandering in the wilderness, because there are no other Gods in existence. There is no separate Yeshua, Jesus, who is a separate God from Yahuweh. There is only Yeshua, Jesus, who is Yahuweh. And this is something that one can see even more clearly as one looks at Isaiah 45 in the original Hebrew, because again, the original Hebrew does not say “LORD” in all caps. It says “YHVH” or Yahuweh. So when one reads verse 5, what it actually says is, “I *am* YAHUWEH, and *there is* no other; *there is* no God besides Me.” And again, if there are no other Gods in existence besides Yahuweh, then it means Yeshua is Yahuweh, and Yahuweh is Yeshua, and that Yeshua is the one who killed many of the Israelites during their time wandering in the wilderness, because our Creator is one and there are no other Gods in existence besides Him. And there is no way of getting around that unless one is willing to call our Creator a liar by saying Yeshua is another God besides Him, and also willing to become a polytheist believing in and praying to more than one God, both Yahuweh and Yeshua.

Isaiah 45

3 I will give you the treasures of darkness
And hidden riches of secret places,
That you may know that I, the LORD,
Who call *you* by your name,
Am the God of Israel.
4 For Jacob My servant’s sake,
And Israel My elect,
I have even called you by your name;
I have named you, though you have not known Me.
5 I *am* the LORD, and *there is* no other;
There is no God besides Me.
I will gird you, though you have not known Me,
6 That they may know from the rising of the sun to its setting
That *there is* none besides Me.
I *am* the LORD, and *there is* no other;
7 I form the light and create darkness,
I make peace and create calamity;
I, the LORD, do all these *things*.’

Or let’s look at another context. What if I were to say that it was Yahuweh, the one who we sometimes perceive to be the “angry” God of the Old Testament, who actually died on the cross for us, and it was Yahuweh who caused the disciples to speak in other tongues and came down as tongues of fire upon them? Does it seem strange to say that, or to hear that? That Yahuweh, the “angry” God of the Old Testament, died for you? Yet the issue is, that if our God is truly one God, and we are monotheists believing in one God rather than polytheists who believe in multiple gods, then it is absolutely true that it was Yahuweh who died for us, because Yahuweh is Yeshua, is Jesus, just as Yeshua is Yahuweh, and there is no way to get around that unless one is a polytheist believing in many gods, and one believes our Creator lied about there being no other Gods in existence but Him.

Let's again look at one more context. What if I say that it's the Holy Spirit who is going to rule and reign upon this earth for all eternity, and that it's the Holy Spirit who is returning in the clouds with a great army and who will put His feet down on the Mount of Olives? Again, does that seem strange to hear that? And yet, this is the reality. If our God is one God and one being and there are no other Gods but Him as He says there aren't, and if we are not polytheists who believe in many gods like all of the other demon worshipping religions do, then it is absolutely true that the Holy Spirit is going to set His foot down on the Mount of Olives, because the Holy Spirit is Yeshua and is Yahuweh, just as Yeshua is the Holy Spirit and is Yahuweh, and Yahuweh is Yeshua and the Holy Spirit. The issue is, they are all our Creator, the one being who created us and this entire universe, and the Holy Spirit will set His feet down on the Mount of Olives because the one being who is our Creator will set His feet down on the Mount of Olives.

And yet, this is really the difficulty we have many times, because even though we may say or believe our Creator is one being, a lot of times, we don't really look at Him that way or live that way of thinking in our minds, because to us, it doesn't make sense how one being or one individual can be and do so many different things and His form be so different in the ways we see Him, even sometimes talking to Himself as though He were multiple beings. And even though all of these things are absolutely true, that it was Yahuweh who died for us, and it was Yeshua, Jesus, who led the Israelites in the wilderness and killed many of them through multiple things that happened, and it is the Holy Spirit who is returning and will put His feet down on the Mount of Olives, it often times doesn't seem true, and to actually hear those kinds of things and think about our Creator in those ways tends to catch us a bit, and it can seem foreign to us, because we don't really truly think of our Creator as one individual, or one and only one God. It's like we think of our Creator as three beings-in-one, and compartmentalize Him into different beings and Gods that are one together, rather than Him simply being the one, and only one God, that He is, who simply reveals Himself in specific ways so that we can understand certain things about Him and all of the facets of who He really is. And it's like, to us, if He has a different name and the way He reveals Himself looks different from another way He reveals Himself, then we start to think that each way He reveals Himself is a separate God and being who is different from the other ways He reveals Himself. We think to ourselves, surely the one who we at least perceive to be the "angry" God of the Old Testament is different from the one who we at least perceive to be the "nice" God of the New Testament. Surely they are different beings if they have different names and are seen in different forms. How could it be possible for Yahuweh and Yeshua and the Holy Spirit, to truly be the exact same person and God, and one individual, when the forms we see Him in are so different?

And yet, the reality is that our Creator revealing Himself in a different way does not make that way He reveals Himself into a different being. Us being able to see our Creator in the form of a man like us, does not mean that man we see is a different being from the one we see speaking this universe into existence, and it does not mean He is a different being from the one who dwells within us. All it means is His plane of existence is far, far beyond our own existence, and we are amazingly getting to see Him in a way that we had not seen Him before, and interact with Him in a way that we had not interacted with Him before. For as even He Himself says in places like John 14:9, "He who has seen Me has seen the Father." The reason why, when we look at Him in the form of a man, we are also seeing the one who spoke the universe into existence, is quite simply because the man we see is the one who spoke the universe into existence. It's because Yeshua, Jesus, is the "angry" God of what we call the Old Testament, just as Yahuweh is the "nice" God of what we call the New Testament, and because our Creator is one.

To bring in an analogy, our difficulty is really the same sort of problem that Lois Lane has in many of the Superman stories, because the difficulty in actually recognizing that Superman and Clark Kent are

the same person is always how utterly different the ways he reveals himself are from each other. Because when one is looking at Superman, one would never in a million years believe he could ever be the average, everyday newspaper man Clark Kent, or while he has the cape on, even understand the facet of him that could be an average, everyday newspaper man. Because it's like, how on earth could Superman, someone who flies and stops bullets with his hands, be this guy with glasses who writes news stories? And it's the same thing seeing him the other direction too. If you're looking at Clark Kent, one would never believe in a million years he could ever be Superman, or while he is just an average everyday reporter with glasses, even understand the facet of him being invincible and the hero of so many people. It's again the whole thing of, how on earth could Clark Kent, be Superman? And looking at Yeshua, this is even the very way they viewed our Creator while He walked on the earth in Matthew 13, where they ask the question of, how could this carpenter we have known since he was a baby and who we grew up with, ever be this great man with all this ability, or more to the point, ever be the one true God who spoke the universe into existence?

Matthew 13

53 Now it came to pass, when Jesus had finished these parables, that He departed from there.

54 When He had come to His own country, He taught them in their synagogue, so that they were astonished and said, "Where did this *Man* get this wisdom and *these* mighty works?

55 Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, [h]Josés, Simon, and Judas?

56 And His sisters, are they not all with us? Where then did this *Man* get all these things?"

57 So they were offended at Him.

-[h] NU *Joseph*

You just can't believe it could ever be true that one person could ever be such extraordinary contrasts from each other. How could this newspaperman ever be Superman, and how could this carpenter ever be the one who spoke the universe into existence? It doesn't make sense to our minds that one person could be and do all these things, or have all these things in their heart. It's like, if you're Superman, why do you even want to be a newspaperman, or if you're God who can speak a universe into existence, why do you even want to be a simple carpenter on this one planet out of trillions upon trillions you have made? But it's really in this question that we also see why He does reveal Himself in different ways, because how exactly does one understand His humility and gentleness and the depths of His true love, as long as one only sees Him speaking the universe into existence? How does one understand His heart that is the simple carpenter, if all one ever sees Him as is the one who is omnipresent and in control of absolutely everything? The mind cannot fathom the heart of a God who speaks universes into existence, to be but a carpenter laying down His life for us, unless one sees Him as that carpenter laying down His life for us. It's the question of, how does one understand the heart of a Superman to be but a simple newspaperman, as long as one only sees him being Super?

And looking the other way too, how does one understand the incredible power and glory and majesty of our Creator, as long as one only sees Him as a humble carpenter? Like the people in Yeshua's home town of Nazareth, how do you ever fathom the simple carpenter being the Creator of the universe with the incredible glory that He is, unless one sees Him in all of His glory, speaking the universe into existence? Or how does one fathom the humble carpenter's ability to be everywhere at once, knowing absolutely everything, unless one sees Him be everywhere at once and know everything? It's just the simple reality that our Creator is far too big and awesome to understand and ever truly know if all we see is one facet of Him, and just like Superman and Clark Kent, it takes seeing Him in multiple ways to

ever truly understand and know Him. But that doesn't mean those facets we see are a different being from each other. All it means is we are getting to know more of Him and who He truly is. All it means is we are getting to know more than just Superman, or more than just Clark Kent, and we are instead getting to know the fullness of our Creator as both Superman and Clark Kent, or as not only the humble carpenter, but also the one who spoke the universe into existence, and the one who is absolutely everywhere and knows everything.

And this is really the reality that Lois Lane finds out as well, that the person who is Superman and the person who is Clark Kent the newspaperman, are actually one and the same person, it's just that one sees a different facet of him depending on what he is doing and the way that he is revealing himself. And it's the same way with our Creator as well. He is the carpenter, while at the same time, He is the one who spoke the universe into existence and created all of us, while at the same time, He is also the one who is everywhere, knowing everything. It's just that we see a different facet of Him depending on what He is doing and the way He is revealing Himself. But all of it is still Him and He is one God, just like Superman and Clark Kent are one person. When Superman is saving the day with all this great strength and ability, he isn't a different person from the man sitting at his desk writing a news story, even though it seems like such a paradox that they could be the exact same person because of how different those two things seem from each other. And when we see our Creator speaking this universe into existence and destroying nations because people have stopped loving or caring about each other, or when we see His ability to be everywhere at once and in control of even when a sparrow dies, as He says in Matthew 10:29, or even His ability to live and dwell within each of us, He's not a different person from when we see Him as a carpenter building things for people with His hands like He gave us. The carpenter is the one who can speak universes into existence, and is the one who is omnipresent, just like the newspaperman is the one who can fly and stop bullets with his hands. It's just that one is seeing our Creator doing something else than speaking universes into existence, and one is seeing Superman doing something else than being Super. And the amazing thing is that we get to know all of these facets of Him, just like Lois Lane gets to know both Superman and Clark Kent, and know him as one person.

Matthew 10

27 "Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops.

28 And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in [h]hell.

29 Are not two sparrows sold for a [i]copper coin? And not one of them falls to the ground apart from your Father's will.

30 But the very hairs of your head are all numbered.

31 Do not fear therefore; you are of more value than many sparrows.

-[h] Gr. *Gehenna*

-[i] Gr. *assarion*, a coin worth about 1/16 of a denarius

And as we look in the Bible, this is the same reality we see there as well, even though just like with Superman and Clark Kent, it's not always very apparent. One such place is found in Isaiah 43, and this is quite an interesting chapter because much like in Isaiah 45, we again see our Creator talking about how there are no other Gods in existence besides Him. However, the particular way He says it here in Isaiah 43 is a little different because what He says is, "Before Me there was no God formed, nor shall there be after Me." And what makes this so interesting is that there is this idea we sometimes have where Yeshua was formed by Yahuweh, much like the way He formed Adam, and Yeshua is a different

being because of being born and supposedly formed by Yahuweh as a new God and being that had not existed before. And yet right here in Isaiah 43 we see our Creator, as Yahuweh, quite clearly say, no other Gods have been formed in the past, but also that no other Gods will be formed in the future either. And what He says very much goes directly against the whole concept of Yeshua being a different God and being from Yahuweh, who was formed by Yahuweh.

Isaiah 43

10 “You *are* My witnesses,” says the LORD,
“And My servant whom I have chosen,
That you may know and believe Me,
And understand that I *am* He.
Before Me there was no God formed,
Nor shall there be after Me.
11 I, *even* I, *am* the LORD,
And besides Me *there is* no savior.
12 I have declared and saved,
I have proclaimed,
And *there was* no foreign *god* among you;
Therefore you *are* My witnesses,”
Says the LORD, “that I *am* God.
13 Indeed before the day *was*, I *am* He;
And *there is* no one who can deliver out of My hand;
I work, and who will reverse it?”

But there is also another quite amazing thing we see in the next verse, verse 11 that is quoted above, as well. Because here we see our Creator say, “I, *even* I, *am* the LORD, and besides Me *there is* no savior.” And what our Creator says becomes even more extraordinary when one brings in the Hebrew, because again, in the original Hebrew our Creator spoke these words in, He does not say, “I, *even* I, *am* the LORD.” What He actually says is, “I, *even* I, *am* YAHUWEH,” and putting this with the rest of the verse, what we see is that He actually says, “I, *even* I, *am* YAHUWEH, and besides Me *there is* no savior.” And this becomes interesting because the question then becomes, if Yeshua really is a different being from Yahuweh, and our Creator is three beings who are one together, then how does Yahuweh say there is no other Savior but Him, when it was Yeshua who became our savior? And the thing we see is that the only possible way Yahuweh could say, “besides Me *there is* no savior,” is if He is Yeshua the one and only savior, and Yeshua is Yahuweh, just as Yahuweh is Yeshua, and our Creator is one being and individual who is our savior. It is just the simple reality that for Yahuweh to be the only savior in existence as He says He is, He would have to be Yeshua who is that savior, and there just is no way of getting around our Creator being one and only one.

And it’s amazing how both these verses here in Isaiah 43 really do make impossible the whole concept of our Creator as Yeshua being a different God or being from our Creator as Yahuweh, because there is no way for Yeshua to be a different God and being, if there are no other Gods who have been formed, and also, there is no way for Yeshua to be a different God and being, or even to be just a man like us if one believes that, when our Creator as Yahuweh specifically says, “besides Me *there is* no savior,” and the only way He could say that is if He is Yeshua our savior, and both facets we see of Him, are simply Him.

As we look in Jeremiah 23, we see the same thing here as well. And this particular prophecy is all about a King being raised up from the line of David and who will rule righteously, which is of course Yeshua, and in verse 6 we can see where our Creator says, “This is the name by which he will be called: The LORD Our Righteous Savior.” But again, as we look in the Hebrew, what we of course find is that He doesn’t actually say that His name will be, “The LORD Our Righteous Savior.” What He actually says is, “This is the name by which he will be called: YAHUWEH Our Righteous Savior.” And what we of course see is the same thing as what we see in Isaiah 43 above, that Yahuweh is our Savior Yeshua, because Yahuweh is Yeshua, and because He is only one God and one being, not multiple Gods and beings, and not even three beings who are one together. As talked about before, this is also what the Hebrew name Yeshua even means is, Yahuweh our salvation, and even the name Yeshua is about our Creator being one God who saves us.

Jeremiah 23

3 “I myself will gather the remnant of my flock out of all the countries where I have driven them and will bring them back to their pasture, where they will be fruitful and increase in number.
4 I will place shepherds over them who will tend them, and they will no longer be afraid or terrified, nor will any be missing,” declares the LORD.
5 “The days are coming,” declares the LORD,
 “when I will raise up for David[a] a righteous Branch,
a King who will reign wisely
 and do what is just and right in the land.
6 In his days Judah will be saved
 and Israel will live in safety.
This is the name by which he will be called:
 The LORD Our Righteous Savior.
-[a] Or *up from David’s line*

But we also again see another thing in these verses as well, because as already mentioned, what our Creator is talking about in these verses is Him as Yeshua reigning on the earth as King, and yet, the name of our King is, “YAHUWEH Our Righteous Savior.” Or putting it another way, the name of our King is, our Savior the carpenter who spoke the universe into existence and is Yahuweh the “angry” God of the Old Testament. So even as elsewhere in the Bible our Creator talks about reigning as Yeshua, we see here Him also saying He will reign as Yahuweh, because we are not polytheists praying to multiple gods. He is the one true God, and there is no one else but Him, as He says in both places of Isaiah that have been already quoted.

As we now move over to the New Testament for a moment, we can also see the exact same thing here too, in the John 14 verses that were partially quoted before where as Yeshua He says, “He who has seen Me has seen the Father.” And if we look at the full context of what He says, we find that what actually happens is, Philip asks Him if he could see the Father, to which our Creator replies by saying, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’? And this becomes quite interesting because Philip asks Yeshua if he could see the Father, yet the response is in the first person, and the Father, Yahuweh, asking Philip, “Have I been with you so long, and yet you have not known Me, Philip?” It’s like, as Clark Kent, He’s saying to Philip, “I am Superman. How do you ask to see Superman, when I am Superman?” Me, Yeshua, the one you see before you right now, is the one who spoke the universe into

existence. And we see our Creator basically trying to tell Philip, I am the Father and I am the Son and I am the Holy Spirit, and there is no distinction.

John 14

7 “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

8 Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

9 Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?”

10 Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but the Father who dwells in Me does the works.

11 Believe Me that I *am* in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

Ezekiel 38 is another place we see this as well, which is a prophecy that talks about the moment right at Yeshua’s return when He destroys the large army that has come against Israel. And if we read in verse 23, we can see Him say in the New King James translation, “Thus I will magnify Myself and sanctify Myself, and I will be known in the eyes of many nations. Then they shall know that I *am* the LORD.” However, yet again, if we look at it in the original Hebrew that Yeshua gave this prophecy about Himself in, what we of course see is that instead of the word LORD in all caps there at the end, it actually says YHVH, or Yahuweh, and what He actually says is, “Thus I will magnify Myself and sanctify Myself, and I will be known in the eyes of many nations. Then they shall know that I *am* YAHUWEH.”

Ezekiel 38

18 “And it will come to pass at the same time, when Gog comes against the land of Israel,” says the Lord GOD, “*that* My fury will show in My face.

19 For in My jealousy *and* in the fire of My wrath I have spoken: ‘Surely in that day there shall be a great [e]earthquake in the land of Israel,

20 so that the fish of the sea, the birds of the heavens, the beasts of the field, all creeping things that creep on the earth, and all men who *are* on the face of the earth shall shake at My presence. The mountains shall be thrown down, the steep places shall fall, and every wall shall fall to the ground.’ 21 I will call for a sword against Gog throughout all My mountains,” says the Lord GOD. “Every man’s sword will be against his brother.

22 And I will bring him to judgment with pestilence and bloodshed; I will rain down on him, on his troops, and on the many peoples who *are* with him, flooding rain, great hailstones, fire, and brimstone.

23 Thus I will magnify Myself and sanctify Myself, and I will be known in the eyes of many nations. Then they shall know that I *am* the LORD.” ’

-[e] Lit. *shaking*

So what we see is that it is a prophecy about Yeshua’s return, and there is no denying that because even in the verse 23 quoted above, it talks about Him being known in the “eyes” of many nations, and Him actually being seen on the earth. However, what He says is, “Then they shall know that I *am* YAHUWEH.” All of us will know that He, Yeshua, is Yahuweh. He is the Creator of the heavens and the earth, and He is the one, and only one, true God, who we have known as Yahuweh, and we have known as Yeshua, and we have known as Holy Spirit, but at that time what we have known in part will be

known in fullness, and, “when that which is perfect has come, then that which is in part will be done away.” And using more of Paul’s words from 1 Corinthians 13, “For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.” It is just the reality that when our Creator comes, and this time of the earth is done, that all of the discovering our Creator in parts will no longer be needed, and we will know Him as one, because He is one.

1 Corinthians 13

8 Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away.

9 For we know in part and we prophesy in part.

10 But when that which is [d]perfect has come, then that which is in part will be done away.

11 When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

-[d] complete

And moving over to Zachariah, there is even a prophecy about our Creator reigning on this earth that is found in Zachariah 14:9, which very specifically says, “In that day it shall be - the Lord is one, and His name one.” You can’t get more one than having only one name, and there is going to come a day when He returns that we will no longer know our Creator as the name Yahuweh, or the name Yeshua, or the name Holy Spirit, or we will no longer know Him as the name Superman or the name Clark Kent, and we will instead know Him by one and only one name, because He is one and only one God. Even though we have known Him in parts, when He comes, we will know, “the Lord is one, and His name one.”

There is just this undeniable reality all throughout the Bible that Yeshua is Yahuweh and Holy Spirit, and Holy Spirit is Yahuweh and Yeshua, and Yahuweh is Yeshua and Holy Spirit, and our God and Creator is one.

This name talked about in Zachariah is also most likely what John sees later in Revelation 19:12, where he says, “He had a name written that no one knew except Himself.”

Zachariah 14

8 And in that day it shall be

That living waters shall flow from Jerusalem,

Half of them toward [e]the eastern sea

And half of them toward [f]the western sea;

In both summer and winter it shall occur.

9 And the Lord shall be King over all the earth.

In that day it shall be—

“The Lord is one,”

And His name one.

-[e] The Dead Sea

-[f] The Mediterranean Sea

Revelation 19

11 Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.

12 His eyes *were* like a flame of fire, and on His head *were* many crowns. He [e]had a name written that no one knew except Himself.

13 He *was* clothed with a robe dipped in blood, and His name is called The Word of God.

14 And the armies in heaven, clothed in [f]fine linen, white and clean, followed Him on white horses.

-[e] M adds *names written, and*

-[f] NU, M *pure white linen*

As far as the whole idea of the Trinity goes, it's also very interesting that when we read in Revelation 4, we find a place where John talks about seeing seven fires which he describes as, "the seven Spirits of God." And reading a little further in Revelation, we then see in Revelation 5 that John also talks about seeing Yeshua as a literal Lamb, "with seven eyes and seven horns," which John says are, "the seven Spirits of God sent out into all the earth."

And as a bit of a correlation with another part of the Bible, these are actually the same lamps and eyes and Spirits that Zechariah sees in Zechariah 4 where he talks about seeing a lampstand with seven places for fire. And later on in verse 10, even though the angel doesn't specifically mention those seven lamps on the lampstand, the angel does say, "For these seven rejoice to see the plumb line in the hand of Zerubbabel. They are the eyes of the LORD, which scan to and fro throughout the whole earth," and given the fact that the angel talks about seven, and John says the same thing about the seven fires and seven Spirits of Yahuweh, that they are sent out into all the earth, one can imagine that Zechariah and John are most likely seeing the same seven Spirits of Yahuweh, "which scan to and fro throughout the whole earth."

Revelation 4

5 And from the throne proceeded lightnings, [c]thunderings, and voices. Seven lamps of fire *were* burning before the throne, which are the[d] seven Spirits of God.

-[c] NU, M *voices, and thunderings.*

-[d] M omits *the*

Revelation 5

5 But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and [b]to loose its seven seals."

6 And I looked, [c]and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.

7 Then He came and took the scroll out of the right hand of Him who sat on the throne.

-[b] NU, M omit *to loose*

-[c] NU, M *I saw in the midst . . . a Lamb standing*

Zechariah 4

1 Now the angel who talked with me came back and wakened me, as a man who is wakened out of his sleep.

2 And he said to me, "What do you see?" So I said, "I am looking, and there *is* a lampstand of solid gold with a bowl on top of it, and on the *stand* seven lamps with seven pipes to the seven lamps.

3 Two olive trees *are* by it, one at the right of the bowl and the other at its left.”
 4 So I answered and spoke to the angel who talked with me, saying, “What *are* these, my lord?”...
 ...8 Moreover the word of the LORD came to me, saying:
 9 “The hands of Zerubbabel
 Have laid the foundation of this [a]temple;
 His hands shall also finish *it*.
 Then you will know
 That the LORD of hosts has sent Me to you.
 10 For who has despised the day of small things?
 For these seven rejoice to see
 The [b]plumb line in the hand of Zerubbabel.
 They are the eyes of the LORD,
 Which scan to and fro throughout the whole earth.”
 -[a] Lit. *house*
 -[b] Lit. *plummet stone*

But after reading all of this, the question now becomes, how does our Creator being Seven Spirits fit into our Trinity triangle? Because the issue is that these Spirits are definitely our Creator Himself, because no angelic spirit would ever be one with Yeshua, our Creator, and ever be our Creator’s eyes looking throughout the earth. Only our Creator has eyes seeing absolutely everything that happens on the earth. So they are definitely our Creator Himself, just like His Spirit, the Holy Spirit, is our Creator Himself. And yet, we have no place for Him being Seven Spirits in our Trinity triangle/box that we say He must fit into. And while many people try to talk about these Seven Spirits as being the Holy Spirit, and therefore, try to fit them into the Trinity triangle that way, the problem one always has is that these Seven Spirits are still our Creator. The seven Spirits are still Him, just the same as the Holy Spirit is still Him, and Yahuweh is still Him, and Yeshua is still Him. It’s not like the Holy Spirit is some kind of different being or separate container one can fit our Creator’s Seven Spirits inside of, then afterward say our Creator is still 3 beings in one. As said so many times before and as He Himself says, He is one, and there are no other Gods but Him. These Seven Spirits of Yahuweh are our Creator, no different from all of the other ways He reveals Himself. And at the very least, the facets we see of our Creator would still be Seven Spirits that are referred to as Holy Spirit elsewhere + Yeshua + Yahuweh, which equals 9 revelations of who He is, not 3, and could never equal only 3.

As talked about before, it’s like we create this whole idea of a trinity, even though that word is found nowhere in the Bible and He Himself never describes Himself as a trinity, then tell our God He has to conform to this little, compartmentalized triangle/box we have created for Him, and because we’ve compartmentalized Him, we start to think of each compartment being different from the rest of the compartments. The Yeshua compartment must be different from the Yahuweh compartment, and they must also be different from the Holy Spirit compartment. And if we can fit these Seven Spirits into the Holy Spirit compartment, then we can keep our idol of the trinity triangle for our Creator to fit inside of. And we can also keep, at least our perception, of the “nice” God Yeshua, who is different from who we at least perceive to be the “angry” God Yahuweh, because if they are in different compartments of our triangle, then they must be different.

And yet, the issue is that our Creator does not fit into little compartments, and He does not fit into a little triangle, and right here in Revelation, we even see Him destroying our little triangle by being Seven Spirits, who are each a unique revelation of Him no different from the revelation of Him we see in Yeshua, or Yahuweh, or the Holy Spirit. And going back to that prophecy in Zechariah, there is going to

come that day when His name is one, because He is one, and we are going to have to let go of this entire idea of the trinity triangle, because His name will be one, not three, and that triangle/box of compartmentalization we have made for Him will cease to exist.

But the even bigger question it raises for one to think about is, if our Creator is eternal and infinite, and also omnipresent everywhere at once, and has the power to simply speak entire universes into existence as though it were nothing, do we really believe there are only three facets and revelations to know of someone like that, or even only nine facets and revelations to know? Wouldn't He who is infinite and eternal, be infinite, and infinitely reveal Himself in ways we cannot even fathom, rather than there being only three revelations of all that He is, or even only nine revelations of all that He is? And that of course isn't at all to say that He is somehow all of the gods who have ever existed, or that He is the hundreds of thousands of gods in all of the many religions that currently exist, or anything like that. For very good reason, our Creator has destroyed nations and ended the lives of countless people, as well as in various places specifically warns us not to go after other gods or idols, and even talks about how those who do sorcery and witchcraft will not be with Him and instead will forever be in the lake of fire in Revelation 21, and it's because all of these things are false gods and idols who are not Him, and the choosing to go after these things is a choice to reject Him, because they are not Him.

Revelation 21

6 And He said to me, "It[c] is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.

7 He who overcomes [d]shall inherit all things, and I will be his God and he shall be My son.

8 But the cowardly, [e]unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."

-[c] M omits *It is done*

-[d] M *I shall give him these things*

-[e] M adds *and sinners,*

But it is to think about the vastness of the one true living God who created us, and how do we limit Him to such smallness of the trinity, and say, this is all He is? Or how do we compartmentalize our Creator into being a trinity and different beings who are one together, when He never even says He is a trinity, and Him being seven Spirits already shows all of the facets of who He is, is so much more than a trinity? How do we think we can create a little box or triangle for our Creator and God to exist in, and actually think that He is going to conform to our beliefs about who He is and what we tell Him He must be? Can't He just be who He is, without understanding how He can be and do all that He does, and without compartmentalizing Him into different beings? Can't He just be, "I AM who I AM," without any need to make Him who He's not, and can't we simply accept Him as He is?

Exodus 3

14 And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.' "

And in the end, this really is the reality that we must face, that all of these facets and parts we see of our Creator, is our Creator and is who He is, and we must learn to love and accept all the ways that He reveals Himself, and seek to understand every part of what He does, because everything together and

every part we see is all of it together who He is. One can't just accept and love the parts of Him we see named Yeshua and the Holy Spirit, and say that this is who He is and He isn't Yahuweh, like we do when we throw out what we call the Old Testament and only accept and read what we call the New Testament. And one can't just accept the part we see named Yahuweh and say this is who He is, and He isn't Yeshua, like we do when we say Yeshua was not the Messiah and throw out what we call the New Testament. We also can't just love and accept the parts we see named Yahuweh and Yeshua, saying He isn't the Holy Spirit, like we do when we say things like speaking in tongues or the gifts of the Spirit like prophecy, aren't who He is and aren't things He does anymore. We must learn to accept and love all of Him, because it is all of Him that we will spend eternity with. We will spend eternity with the one who had the Israelites kill every man, woman, and child as they ended all of the sin and harm the Canaanites were living in, and we will spend eternity with the one who delights in, "exercising lovingkindness, judgment, and righteousness in the earth," as He says in Jeremiah 9, and we will spend eternity with the one who mercifully sent Jonah to Ninevah to give them a chance to repent, and we will spend eternity with the one who killed Ananias and Sapphira for lying to Him in Acts 5, and we will be with the one who mercifully died on the cross for us in order to pay the debt created by us breaking the Law, and we will be with the one who will destroy the entire earth and kill billions of people at His return, and who will do it for the exact same reasons He had the Israelites kill every man, woman, and child as they went through the land of Canaan, which is to put an end to our choices for sin, and the selfishness and not caring about others or Him that is sin.

There is no accepting and knowing only one part of Him in heaven. Just as in marriage one isn't with just a piece of someone, in heaven, we are not just with a piece of our God. It is all of who He is that we will know and interact with. All of His Laws, all of His way of life, all of His love, all of His spiritual gifts, all of His judgment, all of His wrath against our not caring about each other. He is one God, not three separate gods, and we are with one being, not three separate beings that we can pick between and choose who we want to be with. We are not polytheists praying to multiple gods, each with their own distinct personality and thoughts about life. We are monotheists praying to one God, who has only one mind and only one way of life and only one way of thinking about life, who reveals Himself in different ways so that our limited minds can understand things about Him.

Jeremiah 9

23 Thus says the Lord:

"Let not the wise man glory in his wisdom,

Let not the mighty man glory in his might,

Nor let the rich man glory in his riches;

24 But let him who glories glory in this,

That he understands and knows Me,

That I am the Lord, exercising lovingkindness, [j]judgment, and righteousness in the earth.

For in these I delight," says the Lord.

-[j] justice

I think also, if one really believes our God is three separate beings from each other and different gods with their own thoughts and ideas about life, the real question one has to start asking one self is, which god do you pray to when you need help? Or which god do you talk to about your day? Do you pray to the Yahuweh god who created the universe? Or do you pray to the Yeshua god who died for you? Or do you pray to the Holy Spirit god who dwells within you? We also have to wonder, do the other two gods feel left out if you only pray and talk to one of them? Since they are separate gods, maybe one should

pray to each god separately, and pray and talk to three different gods all day like people do in all of the other polytheistic religions. But even more, if the Yahuweh god says He is the only god in existence in Isaiah 45, then I guess the real question becomes, who is the Yeshua god and the Holy Spirit god? They can't all be gods if the Yahuweh god says there are no other gods but Him. So maybe one should only pray to the Yahuweh god, since He is the one who says He is actually god over all. And yet, it's Yeshua who died for us, and the Bible talks about reigning on the earth in many places, and is the one we will serve for all eternity. So maybe we should pray to Him, even though Yahuweh says Yeshua wouldn't actually be a God if He is a different being, and even says we are to worship no other God but Him, which would include the Yeshua god and the Holy Spirit god who aren't actually gods in the first place... And we can see how confusing everything starts to become as we believe our God is three beings who are different from each other instead of one being, and just plain, what a mess! And what a mess of contradictions our beliefs about who our Creator is must become! But it is all of this and more that is the reality of what we believe if we truly believe He is different Gods in one, and that the God of the New Testament is a different God or being from the God of the Old Testament, and it is because it is also the reality that there are things He says about Himself that one cannot ignore, which go against and create those contradictions within the whole idea of Him being multiple, different Gods.

Isaiah 45

3 I will give you the treasures of darkness
And hidden riches of secret places,
That you may know that I, the LORD,
Who call *you* by your name,
Am the God of Israel.

4 For Jacob My servant's sake,
And Israel My elect,
I have even called you by your name;
I have named you, though you have not known Me.

5 I *am* the LORD, and *there is* no other; (or rather, "I *am* Yahuweh, and *there is* no other," as it says in the original Hebrew the verse is translated from)
There is no God besides Me.

I will gird you, though you have not known Me,
6 That they may know from the rising of the sun to its setting
That *there is* none besides Me.

I *am* the LORD, and *there is* no other;
7 I form the light and create darkness,
I make peace and create calamity;
I, the LORD, do all these *things*.'

But hold on, wait a second. Yeshua says in John 8:58 when talking about Himself that, "before Abraham was, I AM." And when Moses asks who he should say sent him to Pharaoh, Yahuweh says, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you,'" in Exodus 3:14. If there is only one God in existence, as Yahuweh says in Isaiah 45, they can't both be I AM. Unless...Yeshua and Yahuweh and the Holy Spirit are all the same God who we serve, and the same I AM, the same one individual I AM, and we accept that He just is who He is and that we probably won't ever fully understand Him or how He is who He is.

John 8

57 Then the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?”

58 Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”

Exodus 3

14 And God said to Moses, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you.’ ”

15 Moreover God said to Moses, “Thus you shall say to the children of Israel: ‘The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.’ ”

Our God isn't confusing if we believe Him when He says He is one individual being, who will someday have only one name. But if we believe that He is three, and believe He is separate, different, individual gods, who change, and believe and do different things from each other, and think about life differently from each other, then one does believe such a complete mess that makes no sense according to the things He says about Himself in the Bible, and it means one should be praying to three different gods every day, just like all of the other demon worshiping religions do. Or maybe, should one be praying to the Yahuweh god, as you try to figure out who the Yeshua god and Holy Spirit god are? Or is it the Holy Spirit god, who isn't actually a god, who does the miracles and should be prayed to when you need help? Or maybe is it the Yeshua god who every knee shall bow to and who's name is above all other names, but who Yahuweh says could never be a god like He is since He is the only god in existence, and therefore, wouldn't have a name as high as the Yahuweh god does, and also doesn't do the miracles like the Holy Spirit god does?...I don't know...It makes no sense to me! :)

Isaiah 45

5 I *am* the LORD, and *there is* no other;

There is no God besides Me.

I will gird you, though you have not known Me,

6 That they may know from the rising of the sun to its setting

That *there is* none besides Me.

I *am* the LORD, and *there is* no other;

7 I form the light and create darkness,

I make peace and create calamity;

I, the LORD, do all these *things*.’

Philippians 2

8 And being found in appearance as a man, He humbled Himself and became obedient to *the point of* death, even the death of the cross.

9 Therefore God also has highly exalted Him and given Him the name which is above every name,

10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

11 and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Now, after talking about all of these many things, I would just say that I still don't profess to understand how our Creator can be in multiple places at one time, and talk to Himself as seemingly multiple beings, but I also don't know how He can speak this entire universe and all of it's trillions of stars and planets into existence, or how He can know and decide when every single sparrow/animal dies, or how He can

dwell within each one of us, or how He can literally be everywhere on earth at once, and considering all of those things, I honestly also don't think being in multiple places at once and talking to Himself is any great difficulty to Him. If someone is already everywhere at once, I can imagine it's not all that hard to be visible in two different locations at once either, or in two different forms. He just...is who He is, and He is stupendously amazing, and no matter how we may see our Creator, the reality will always be that there are no other Gods in existence but Him, and some day, we will know Him as one, and His name will be one, because He is one.

Isaiah 45

3 I will give you the treasures of darkness
And hidden riches of secret places,
That you may know that I, the LORD,
Who call *you* by your name,
Am the God of Israel.
4 For Jacob My servant's sake,
And Israel My elect,
I have even called you by your name;
I have named you, though you have not known Me.
5 I *am* the LORD, and *there is* no other;
There is no God besides Me.
I will gird you, though you have not known Me,
6 That they may know from the rising of the sun to its setting
That *there is* none besides Me.
I *am* the LORD, and *there is* no other;
7 I form the light and create darkness,
I make peace and create calamity;
I, the LORD, do all these *things*.'

Zachariah 14

6 It shall come to pass in that day
That there will be no light;
The [d]lights will diminish.
7 It shall be one day
Which is known to the LORD—
Neither day nor night.
But at evening time it shall happen
That it will be light.
8 And in that day it shall be
That living waters shall flow from Jerusalem,
Half of them toward [e]the eastern sea
And half of them toward [f]the western sea;
In both summer and winter it shall occur.
9 And the Lord shall be King over all the earth.
In that day it shall be—
"The Lord is one,"
And His name one.
-[d] Lit. *glorious ones*
-[e] The Dead Sea

-[f] The Mediterranean Sea

So in the end, all of that became quite a long explanation, but it is for all of these reasons that one will find Yahuweh and Yeshua being used interchangeably throughout the writing. And trying to talk about our Creator as one God and use His names interchangeably is really just to try and help bring our minds back to this reality, that there is no Old Testament versus New Testament, or Old God versus New God, because there is no Old and New in the first place. There is only one God who re-newed His covenant of eternal life, and made a way that we can be with Him again, even though we had become estranged from Him because of our rebelling and turning away from, not just His Laws that are the definition of sin, but Him as a person and the very way He lives life.

And with that, I guess that's about all there is for the introduction to this writing. I think all that is left to say is that I hope it is a blessing and that it bears good fruit, and I gladly say to give Yahuweh the praise for any good it might do and any good fruit it does bear in your life instead of me. For as He says in John 15:4-5, without Him, it is impossible for us to bear any truly good fruit, and He really does deserve the praise for all the truly good things our lives do. Sometimes Yeshua's light just shines through our lives even in spite of ourselves, and it is His light that is glorious, not the vessel He shines through. Without His light, the vessel would never be seen or known, and if it's His light that is glorious, why praise the vessel that isn't? So whatever light you might see shine, praise the One who is that light, not the one who has no light in himself. I honestly would have never even tried to write any of this if it hadn't been for all of the seemingly random thoughts and ideas I have had, and keep on having, that are all coming together into this whole writing.

So enjoy!

John 15

1 "I am the true vine, and My Father is the vinedresser.

2 Every branch in Me that does not bear fruit He [a]takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit.

3 You are already clean because of the word which I have spoken to you.

4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

5 "I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; **for without Me you can do nothing.**

6 If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned.

- [a] Or *lifts up*

Yahuweh's narrow and hard pressed way of life

“Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it. Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.” - Matthew 7:13-14

“Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.” - Revelation 22:14

Life with Yahuweh is a life of being a servant instead of a boss, and putting oneself below instead of above

John 13

5 After that, He poured water into a basin and began to wash the disciples' feet, and to wipe *them* with the towel with which He was girded.
6 Then He came to Simon Peter. And *Peter* said to Him, “Lord, are You washing my feet?”
7 Jesus answered and said to him, “What I am doing you do not understand now, but you will know after this.”
8 Peter said to Him, “You shall never wash my feet!”
Jesus answered him, “If I do not wash you, you have no part with Me.”
9 Simon Peter said to Him, “Lord, not my feet only, but also *my* hands and *my* head!”
10 Jesus said to him, “He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you.”
11 For He knew who would betray Him; therefore He said, “You are not all clean.”
12 So when He had washed their feet, taken His garments, and sat down again, He said to them, “Do you know what I have done to you?”
13 You call Me Teacher and Lord, and you say well, for so I am.
14 If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another's feet.
15 For I have given you an example, that you should do as I have done to you.
16 Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him.
17 If you know these things, blessed are you if you do them.

Matthew 23

5 They make their phylacteries broad and enlarge the borders of their garments.
6 They love the best places at feasts, the best seats in the synagogues,
7 greetings in the marketplaces, and to be called by men, ‘Rabbi, Rabbi.’
8 But you, do not be called ‘Rabbi’; for One is your Teacher, the Christ, and you are all brethren.
9 Do not call anyone on earth your father; for One is your Father, He who is in heaven.
10 And do not be called teachers; for One is your Teacher, the Christ.
11 But he who is greatest among you shall be your servant.

John 12

23 But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified.
24 Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.

25 He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.
26 If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.

Matthew 20:24-28

24 And when the ten heard *it*, they were greatly displeased with the two brothers.
25 But Jesus called them to *Himself* and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.
26 Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.
27 And whoever desires to be first among you, let him be your slave—
28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

In this world, one of the big goals we have in life and what it means to be great and looked up to by people is to be the boss or administrator or king or leader of other people, having people accomplish your own will and desires. And in the end, the more people you have serving your own will and accomplishing your own goals, the greater you are considered to be and the more that people look up to you as great. However, according to the verses above, this is quite opposite of Yahuweh's kingdom where, “the greatest among you shall be your servant,” and the more that one serves others, the greater one is considered to be, which is quite an interesting concept when one stops to think about it. Because like the example Yeshua gave of washing His disciples' feet in the John 13 verses above, instead of being in a position of power and authority above others and being looked up to, serving others usually means humbling oneself and putting oneself in a position of power and authority below others, and basically just doing things for people that they need help with. And this is interesting because it basically means you become the greatest by being the lowest, and even as you are great in serving others, to continue to be great, you can never stop putting yourself in a position of being lower than others and serving others, which seems like a very paradoxical thing. To be great is to continually make yourself not great.

But even more than this, in order to have a true servant's heart and serve others with that heart, one has to pretty much completely put aside one's own will and ideas about what should be done or how something should be done, and instead do one's best to accomplish someone else's ideas about what should be done and how something should be done, in the way that they want it done. Which in the end means that you as a person and anything you might want in the situation becomes pretty much completely irrelevant, and while it is still possible that you may be able to contribute ideas to what you are doing for someone if they like the ideas, in that moment, the main purpose of your existence is still just being an extension of someone else's will and ideas. Which is another paradoxical kind of thing because it means pretty much giving up anything that you could be glorified for, since it's no longer your will or ideas being accomplished, but someone else's will and ideas and your only that extension of what they need help with to accomplish their will and ideas. This is also of course why we as people have such a hard time with the idea of serving others and having the heart of a servant, because it's hard to let go of not only the ego and pride that comes from doing things your own way, but also the worth that comes from your own thoughts and ideas being accomplished as people worship and esteem you for your thoughts and ideas.

Or again, using the example of our Creator and King washing His disciples' feet and our feet, there is no glory that can be found in washing people's feet. We as Christians tend to esteem that now because it

was what Yeshua did, but if He hadn't done that, it's not something that anyone would ever glorify or something that would ever make people think of you as great. It's the kind of thing that usually makes people think of you as a bit worthless, to be honest, and look down on you for doing or having to do. So often times, serving others means putting oneself in a position that we as people can find quite uncomfortable, because it does mean being so humble and lowly compared to others, which is a very hard thing to do.

So one has to wonder, where is the greatness in all of this and why would this be such a big part of Yahuweh's path of life that only those who are truly great live like this? Why does choosing to put oneself beneath someone else make one great in Yahuweh's kingdom and make one esteemed by Yahuweh, while trying to become esteemed by the people around you for the things one accomplishes or try to become great because you are the boss and administrator over others, then make one not great in Yahuweh's kingdom? To paraphrase what He says in Matthew 23, why does having a title that makes the people around you esteem you, make you less great in Yahuweh's kingdom than having no title and no esteem from the people around you?

The answer is really just motivation and the heart behind what one is doing, and when one looks at it through that lens, one can see why Yahuweh would consider being a servant so great. Because the true heart and motivation of being a servant and serving others is actually loving others, and what makes it so beautiful is the fact that, in order to truly serve and serve with a pure heart, one has to give to someone else without ever gaining anything for that service. It's that sacrifice of oneself and one's own selfish desires that makes it so great. And one can see how this is really the same as true love, because this is what true love is. Love in its purest form is doing something for someone else just because you love them, and choose to love and care about them, without even thinking about your own self or anything you might gain from what you do. True love and serving others really do go hand in hand with each other. So much so that if anyone wants to truly love someone else with a true love that has no selfish motives behind it, the way one does that is through serving that person, whether that person be Yahuweh or someone else. And conversely, the reason we have an unwillingness to serve others or have a hard time doing that is because we do not love others, or choose to love others, and instead only love ourselves. This too is something that can really be seen in everything that is talked about above because the motivation behind trying to become great or wanting to be esteemed by others instead of serving others is a completely selfish motivation. It's all about what can others do for me and how can I use others for myself, instead of what can I do for others.

But there is another aspect to all of this too found in Matthew 22 where Yeshua is asked by the Pharisees what is the greatest command or Law found in the Torah. To which Yeshua responds by saying that the greatest command is to love Him with all of our heart, our soul, and our mind, which is found in Deuteronomy 6:5, then secondly, we are to love and care about the people around us in the same way we love and care for ourselves, which is found in Leviticus 19:18 and 34. Then He also says that this love isn't found in just those two Laws, but also the entire Torah and all of the Laws He gave that are found in it, as well as all of the things that happened in the books of the prophets with all of the judgments for breaking His Laws of love, are also all about love. And this is quite a profound statement because it basically means the entire Bible is all about Yahuweh's love and Him trying to help us learn what it means to truly love, which also shows the kind of importance He places on true love and how much love matters to Him.

Matthew 22

34 But when the Pharisees heard that He had silenced the Sadducees, they gathered together.

35 Then one of them, a lawyer, asked *Him a question*, testing Him, and saying,
36 “Teacher, which *is* the great commandment in the law?”
37 Jesus said to him, “‘You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’
38 This is *the* first and great commandment.
39 And *the* second *is* like it: ‘You shall love your neighbor as yourself.’
40 On these two commandments hang all the Law and the Prophets.”

Deuteronomy 6

1 “Now this *is* the commandment, *and these are* the statutes and judgments which the LORD your God has commanded to teach you, that you may observe *them* in the land which you are crossing over to possess,
2 that you may fear the LORD your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, and that your days may be prolonged.
3 Therefore hear, O Israel, and be careful to observe *it*, that it may be well with you, and that you may multiply greatly as the LORD God of your fathers has promised you—‘a land flowing with milk and honey.’
4 “Hear, O Israel: The LORD our God, the LORD *is* one!
5 You shall love the LORD your God with all your heart, with all your soul, and with all your strength.
6 “And these words which I command you today shall be in your heart.
7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.
8 You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.
9 You shall write them on the doorposts of your house and on your gates.

Leviticus 19

15 ‘You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor.
16 You shall not go about *as* a talebearer among your people; nor shall you take a stand against the life of your neighbor: I *am* the LORD.
17 ‘You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.
18 You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I *am* the LORD.
19 ‘You shall keep My statutes. You shall not let your livestock breed with another kind. You shall not sow your field with mixed seed. Nor shall a garment of mixed linen and wool come upon you...
...33 ‘And if a stranger dwells with you in your land, you shall not mistreat him.
34 The stranger who dwells among you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I *am* the LORD your God.

So bringing in this kind of context, if the greatest commands in the Torah are about love, and all of the Laws found in the Torah, as well as everything that happened in the books of the prophets, are about love, one can see why serving others would be such an important thing to Yahuweh as well, because it too is all about love when it is done in its purest form. And when one realizes this, one also then realizes that to even live out Yahuweh’s Laws and live righteously, one would have to learn how to serve and live a life of serving in order to do that, because serving others and loving others are so intertwined with each other, just as His Laws and loving others are so intertwined. One can see how they are all a part of

each other because they are all about love. Just as the greatest commands in the Torah are about love; and the entire Torah, and books of the prophets, and Laws found in the Torah are about love; it makes sense that so too would His command or Law of being a servant be about love as well.

So putting all of these things together and looking at it through this lens of love, one can see why Yahuweh esteems serving others so much, and it's because that love that is behind it and the love that it takes to serve is so great. But I think at the same time, one can start to see just why Yahuweh's path of life is so narrow and there are so few who find it, because in order to serve others and walk this part of His path, one really does have to give up being great or esteemed by others, as well as any kind of love or worth one might gain from that greatness. It's the fact that one has to be humble to be a servant and to give up one's self in order to love someone else, and this runs very contrary to our selfish natures that are really all about trying to get everyone else to give up themselves for us and or give up their way of doing things so that our way can be done. We just really don't like the idea of serving someone else, and most of the time we are just so prideful and full of ourselves that we simply can't handle serving anyone else or doing things any other way but our own. A lot of times we'll even be angry that we have to serve someone else, and angry that we have to be humble and let go of, not only ourselves, but the prideful delusion of our own greatness that says we shouldn't have to serve anyone else and everyone else should be serving us instead. Because we deserve to be the boss, or we should be the king/queen, or we should be the administrator, not somebody else. And in the end, instead of going on Yahuweh's path of life, we just walk on by it in favor of going on our own path without Him, never finding Him or His way of life since His way of life will always be contrary to how we want to live.

But it's also even more than just the fact that we will choose to walk a different path. As long as one is trying to be great in life and trying to have their will accomplished in life and those kinds of things are the motivation behind what one does, it actually becomes a complete impossibility to ever walk Yahuweh's path of serving others. Because the very act of serving Yahuweh and others is about giving up oneself and sacrificing oneself for someone else, whereas the act of living for greatness is all about living for oneself instead of others, and others having to sacrifice themselves for one's own greatness. Or whereas servanthood is all about loving others, and the entire goal or heart behind it is to help and love others, living for greatness is all about loving oneself instead of others, and all about using others and their love to gain that goal of being looked up to and that goal of greatness. Instead of loving others, it becomes all about gaining love from others and doing everything out of that desire to gain that love. One can see how it becomes impossible to ever live in both because the two ways of living are so opposite of each other that by walking in one way of life, the other path or way of life automatically becomes the way that one doesn't live. One either lives for others or one lives for oneself, but not both at the same time because doing one automatically means having to give up the other.

Another thing that is interesting with this too is the way that this actually still applies even if we were to try to become great by serving others, or try to become great in Yahuweh's kingdom by serving others, and therefore, think we can walk both paths at the same time. And the reason why it doesn't work is because walking Yahuweh's path and way of life will always be about loving Him and loving others, and it's only out of this that the whole point and purpose of serving Him and others comes, which is to love Him and others rather than to love ourselves. So even though the action might be the same, the heart behind it isn't the same, and this changes everything because Yahuweh's path is love and one can't go on it without love.

This is something that Paul actually talks about as well in 1 Corinthians 13, where he talks about all of these great things that we could do and that Yahuweh could do through us. Things like speaking and praying in tongues, or giving great prophecies and having great understanding, or having so much faith

that one can move mountains, or even, “give all I possess to the poor and give over my body to hardship that I may boast,” which is a form of serving others. But then he talks about how, if he does all these things but does not have love, then what he does is basically worthless and there is nothing gained from it, either for him or others. He also goes on in verse 8 to talk about how the reason why it is like this is because the love is the only thing that is really valuable with any meaning, and while all of these things will someday disappear when we are with Yeshua, the love still remains because this is what it has always been about, and this is what all of these things we do and He does through us are about, is to love. And even though he doesn’t directly say it in the verses, what he is basically saying is that none of these great things we do or that Yahuweh does through us have a purpose or have worth other than to love and be a conduit for Yahuweh’s love, and that they in and of themselves don’t have a purpose but are given a purpose by them being done out of love, and in the end, their purpose is to love. That basically, they have worth only as an expression of Yahuweh’s love and our giving others Yahuweh’s love.

1 Corinthians 13

- 1 If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal.
- 2 If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing.
- 3 If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing.
- 4 Love is patient, love is kind. It does not envy, it does not boast, it is not proud.
- 5 It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.
- 6 Love does not delight in evil but rejoices with the truth.
- 7 It always protects, always trusts, always hopes, always perseveres.
- 8 Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.
- 9 For we know in part and we prophesy in part,
- 10 but when completeness comes, what is in part disappears.
- 11 When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me.
- 12 For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.
- 13 And now these three remain: faith, hope and love. But the greatest of these is love.

So looking again at serving others or, “give all I possess to the poor and give over my body to hardship that I may boast,” what one sees is this whole concept of the love for Yahuweh and love for others being the thing that really matters, and us serving Him and others does not have a purpose in and of itself, but is given a purpose and given meaning by the love that is behind it. And even though the action of giving all I posses to the poor might be similar whether it is done in love for others or done selfishly in love for oneself, or even though the action of serving might be similar when done out of love for others or love for oneself, the heart behind it really does change what we do and whether we walk Yahuweh’s path or not. Or looking at it another way, even though one might become great in man’s eyes through doing those kinds of things, and the outward appearance would look good, one would never be great in Yahuweh’s eyes, because to Him, what makes serving so great is the love and self-sacrifice that comes through that serving, and the fact that one is giving up even being great anymore. To truly serve

Yahuweh, it really does take giving up all of the other motivations we might have, and letting only true love remain, because this is what true service means.

In this same vein of thought, one also really does have to wonder if the only reason we are serving others is to do something for ourselves and make ourselves great, are we really even serving others anymore, or are we just serving ourselves the same as all the other ways of trying to be great are about? It's that whole question of, how can one truly serve others when all one is doing is serving oneself, and in the end, still using others to try to become great? And it's interesting how there is this inherent thing about trying to be great, or trying to be the boss over others, or trying to be esteemed and looked up to by others, that it will always be opposed to Yahuweh's way of love and serving others through that love. Simply because the entire point of trying to be great and all of those other things is always living for oneself and bringing glory to oneself, whereas the entire point of serving others is always to live for others instead of ourselves, giving up greatness for true love in the process.

...

Even though the reason why we serve others isn't in order to become great in Yahuweh's kingdom, the reason why it's so important to recognize that it is what makes one great in His kingdom is because it shows the very large level of importance that Yahuweh places on this way of living. That in His eyes, it's basically one of the most important things to learn and become in one's life here on earth, and one of those things that everyone should and must become as part of the way they live life to even walk with Him on His path. And it's because this is just who He is, and who we are expected to be as well.

Or to put it another way, if serving Yahuweh and others out of love makes one the greatest in His kingdom, it means this way of true love is also one of the greatest things to learn in life, and one of the things that everyone who wants to be with Him should look to as a kind of goal for how they should live life. And whether we learn how to live this way here on earth or become it in heaven, this is the way of life that Yahuweh will always be drawing us to and the direction we will always be going, if we do indeed choose to be with Him and walk on His path of eternal life.

But also at the same time, it also really shows what life is really all about to Yahuweh, and a bit of a glimpse into what life is like in heaven as well. A life with Yahuweh is a life of eternal service, and loving Him and the people around us through our service. And what's interesting is how even though one might be seen as great in heaven, this life of service would still never end, because the entire reason for that greatness is all of the serving one is doing, and not because of how many people are serving you.

...

To live life with Yahuweh means a life of everyone serving each other, and loving each other through serving, instead of everyone serving themselves.

...

The thing that is also really extraordinary is when one comes to the point that one realizes you don't even need any kind of power or authority or greatness over others to do what you love doing most, which is doing good to others and loving others and serving Yahuweh and others. Because there is no part of loving Yahuweh and loving others, or serving Yahuweh and serving others, that requires any kind of power over others. One can live the lowliest life imaginable, and be looked down on as the lowliest person out of all other people, yet still love and serve others and still love and serve Yeshua, every moment of every day, and still give that love that one loves to give. And it's like, I don't need to be the boss, I don't need to be great, I don't need to be someone who everyone looks up to, I don't need to be the best, because none of those things have any affect on me doing what I love doing most. To give

Yeshua's love by serving and helping others, and to love Yeshua with all that I have. And it's so freeing when one realizes that fact of just not even needing all of the things that this world says you should be or do or will give you worth, because you're not even living for the worth anymore, but living for the love.

But it's also when we realize this that it again really exposes the true nature of trying and seeking to be great and the boss or be in any kind of position that is above others, because if one doesn't need those things in order to serve others and love others, then the question becomes, why would one ever seek after those things or feel a need for those things? And the answer is again of course to serve ourselves. It's to be worshiped by others, and to be loved by others, and to be given self esteem by believing one has been created better than others. It's to have a reason to look down on others because they don't have the kind of power you have and they have to do what you say, and to be able to control others to do your own will and way of life. The only reason to search for or want any kind of greatness or power or authority over other people is out of a purely selfish motivation, because serving others does not require any kind of greatness or power or authority in order to do it. It only requires doing things for other people. And if serving out of love is truly the motivation, one would not even have the desire for any kind of greatness or power or authority over others, because it's like, what's the point? I'm already giving love to Yahuweh and others by serving as I just live my life every day. Where is the need for being great when I'm already doing what I love doing?

...

The desire of our hearts is always to be the biggest and the best that anyone has ever been, to do the most that anyone has ever done, and to have all of the value and worth for ourselves that might come from all of those things. And yet Yahuweh's desire for us is simply love. To love in the place that we are, that isn't the biggest or the most. That is simply where we are, and the place He already has us, loving Him and the people around us as we live the life either big or small that we already have. Being the biggest, or the best, or the most that anyone has ever been, is not a requirement for giving love, and it is not a requirement for serving Yahuweh, or for serving Yahuweh by serving the people around us in the way that He wants us to serve. We can be the very smallest and least, and yet still love through our serving.

...

No matter what kind of authority we may have, in the end, the goal of our lives is always serving Yahuweh and others in whatever way we have been given to do that. If we are the boss over others, we serve Yahuweh and others in the place we are given. While if others are the boss over us, we serve Yahuweh and others in the place we are given.

...

I'm simply going to do the best job serving You, and loving You, and loving the people around me that can be done right here where You have me, in the life and the place and with the people that I am already around.

...

Is there anywhere in the entire Bible where Yahuweh ever tells us, "Achieve big and great things for me! I want you to become great and well known upon the earth! Be the biggest and most well known person you can! The goal of life is becoming well known and doing great achievements! I expect greatness from you, and for you to have a great name on the earth by the time you die!" There isn't anywhere like that in the Bible that I know of anyway. And what does He say instead? Simply wash the feet of the people around us. Love who you can already love. Something that can be done by absolutely anyone, no matter what their life might be like.

...

Greatness in man's world depends on achieving things and the opportunity to achieve big things, whereas greatness in Yahuweh's world depends only on true love and the choice to love others by serving others instead of caring only about oneself.

...

It's like being great here on earth or in heaven doesn't even matter anymore and isn't even the focus of one's life anymore, because one doesn't even need such things to give the love that one loves to give. If all one wants to do in life is to love others and Yeshua through serving, and to see all of the good things that come out of that love being given, then there is no need or desire for being great anymore, because it's not going to change any of that ability to give love anyway. And there is a great freedom in that realization that there is no need to achieve any kind of greatness, because you're already living that love that you love to give, without any greatness or achieving big things.

...

As long as one is trying to be great in life and trying to have their will accomplished in life and those kinds of things are the motivation behind what one does, one will never even find this part of Yahuweh's path of life and be able to serve, because instead of serving others, one will always be trying to serve oneself. And even if one tries to be great by serving, one will still never walk that path, because it is the true, selfless love itself that is the path, and the only part about serving that makes it meaningful is the love for others and the sacrifice of giving up greatness out of love.

...

Seek after giving love by truly serving others in humility, without any power or greatness over anyone else, rather than seeking after being loved, and having everyone else humble themselves by serving yourself, for it is the serving that is part of the narrow path, not the being served.

...

If one wants to be great in life and do what is truly great, learn to give up being great and serve both Yahuweh, and all the people He wants to give His love to through our serving. While if one wants to be least and do what is worthless to Yahuweh, then live for greatness and being a king over all.

...

As for actually living this way, the neat thing is that Yahuweh already lives this way. And since this is just who He is and since the things He wants and asks us to do come out of who He is, then all one actually has to do is just surrender to Him and His leading, and one will automatically live this way, because serving is already what He will always be doing and wanting us to do as well. And I think it's important to recognize that one doesn't actually have to try to be this saint or amazing person who serves everyone on their own, or try to be a good enough servant. All one has to do is be willing to let Yahuweh lead, and be willing to walk His path of life, instead of constantly be trying to get Him to walk on our own path and do things our own way. As one does that and keeps surrendering to Him, serving Him and others is something that just naturally becomes a part of one's life.

...

Matthew 11

28 Come to Me, all *you* who labor and are heavy laden, and I will give you rest.

29 Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

30 For My yoke *is* easy and My burden is light.”

...

A life lived out of love is a life of sacrifice and pain, but also joy as one sees all of the good things that come from the sacrifice and pain

Matthew 26

36 Then Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go and pray over there."

37 And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed.

38 Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me."

39 He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You *will*."

40 Then He came to the disciples and found them sleeping, and said to Peter, "What! Could you not watch with Me one hour?"

41 Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak."

42 Again, a second time, He went away and prayed, saying, "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done."

43 And He came and found them asleep again, for their eyes were heavy.

44 So He left them, went away again, and prayed the third time, saying the same words.

45 Then He came to His disciples and said to them, "Are *you* still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners.

46 Rise, let us be going. See, My betrayer is at hand."

Matthew 22

34 But when the Pharisees heard that He had silenced the Sadducees, they gathered together.

35 Then one of them, a lawyer, asked *Him a question*, testing Him, and saying,

36 "Teacher, which *is* the great commandment in the law?"

37 Jesus said to him, "'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.'

38 This *is the* first and great commandment.

39 And *the* second *is* like it: 'You shall love your neighbor as yourself.'

40 On these two commandments hang all the Law and the Prophets."

John 15

9 "As the Father loved Me, I also have loved you; abide in My love.

10 If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

11 "These things I have spoken to you, that My joy may remain in you, and *that* your joy may be full.

12 This is My commandment, that you love one another as I have loved you.

13 Greater love has no one than this, than to lay down one's life for his friends.

14 You are My friends if you do whatever I command you.

15 No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.

16 You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father in My name He may give you.

17 These things I command you, that you love one another.

John 13

34 A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.

35 By this all will know that you are My disciples, if you have love for one another.”

Isaiah 53

11 He shall see the labor of His soul, *and* be satisfied.

By His knowledge My righteous Servant shall justify many,
For He shall bear their iniquities.

12 Therefore I will divide Him a portion with the great,
And He shall divide the spoil with the strong,
Because He poured out His soul unto death,
And He was numbered with the transgressors,
And He bore the sin of many,
And made intercession for the transgressors.

In order to walk this path of life with Yahuweh, one must learn to live the way that He does, and one of those ways that He lives is choosing to love in everything He does. And while the idea of living this kind of life is very great and wonderful and the way that all of us should live, one of the often overlooked aspects of choosing to love in everything one does that can make walking that path difficult, is the amount of self-sacrifice and therefore pain one goes through in order to live that way. Because a true, true love, by its very nature, forgets anything about one's self in order to love someone else, which in the end means you also have to forget about doing things that would make yourself “feel good,” for lack of a better way of saying it, and instead give someone else that part of your life, essentially giving your life for them. And often times this choice to love will put one in situations that really don't feel very good at all and are instead quite painful.

The proof of this can be found just by looking at Yahuweh Himself and the greatest act of love that anyone can do for someone else, which is giving one's life for someone else. In the Matthew 26 verses quoted above, one can read just how much it pained Him to go through what He went through for us, and that choice to love us didn't feel very good at all, but He still went through it because that is what it means to love. It means being willing to sacrifice yourself for others.

But this is something that can be seen in many other choices to love as well. For instance, if someone is drowning and you choose to care enough about them that you try rescue them, it doesn't feel very good to have to spend the time and energy swimming out there to rescue them, and it also doesn't feel very good if you yourself end up drowning trying to rescue them. But one chooses to make that sacrifice anyway out of love for that person and because that is what it means to love.

Or another example, having to work to earn money for one's family to live. One could say that one would have to work anyway even if one wasn't taking care of one's family, and while this is true, the thing one doesn't have to do is spend the money gained from working on one's family. One could just abandon one's family and spend all that money on oneself instead, buying a new car or a new computer or traveling somewhere or anything else one might want to do, and in order to love one's family, one has to give up a lot of those things, spending one's money on others instead of yourself. In order to love one's family, it basically means having to go through the pain of work without you yourself gaining anything from it, and in the end, the only work that you yourself gain anything from is whatever money might be left over after spending all of it on your family. So one can see how it again takes that sacrifice of oneself in order to love someone else, and even though it's not always easy to work for years on end

at a job you dislike just so that you can take care of your family, if one chooses to love, this is what one must do.

Being a servant to others and everything talked about in the previous section would be another example of this as well. As talked about before, it can be quite a difficult thing to serve someone else, and it's again one of those things that a lot of times means putting oneself in situations that don't feel very good, but also means going through the pain and sacrifice of spending time and energy on someone else that could have instead been spent on oneself. However, because of the love that one has for whoever is being served, one willingly goes through all of that pain and all of that time spent not making oneself feel good in order to help someone else.

As another example, there are also the things we do for Yahuweh out of love for Him that again takes sacrifice. For me personally, it would be things like the time I spend writing all of this. There are many things one could do instead of writing down all of these thoughts, but one must choose to sacrifice those things out of love for Yahuweh and out of love for the people He wants to help with what He gives. And it's the same kind of choice that many others make as well through books that Yahuweh asks them to write or through things like missionary trips that He asks them to go on, or even being martyred trying to tell people about Him. One doesn't have to spend one's time and energy and life telling people about Yahuweh when one could spend one's life seeking after pleasures for oneself instead, but out of love, one is willing to sacrifice those things. It's also not just ministry type things either, but all of the things that one does to obey and love Yahuweh really do take a sacrifice, and in the end, we love Him by sacrificing ourselves because He first loved us by sacrificing Himself.

There are also more simple things too like doing the dishes for someone when one doesn't have to do them. Or spending the time to fix breakfast for someone when they could just do it on their own. Or when we are children, deciding to clean up our toys without being told out of love for our parents and their desire to keep the house clean even though we don't mind so much. They are all things that take time and energy and put oneself in a more painful state than if one did things for oneself instead.

The list could of course go on even more than this as well, but just with what is talked about, one can see how love and true love is this choice to give up one's own self and give up things that might make you feel good, in order to love someone or something else and give them a part of your life that could have been spent on yourself. It's just the nature of love that it takes personal sacrifice in order to love, and because of that, it often means being in pain or putting oneself in a position that is more painful than if you loved and only cared about yourself instead.

But there is also another aspect to this love that has to do with the whole issue of sin and righteousness that can be found by putting together two sets of verses from the Bible. The first set is those Matthew 22 verses that were quoted in the previous section, where Yeshua talks about how the greatest command or Law in the Torah is to love Yahuweh with all of our heart, our soul, and our mind, which is found in Deuteronomy 6:5, and the second greatest is to love and take care of the people around us in the same way we love and take care of ourselves, which is found in Leviticus 19:18. Then He also says that crucial thing about how the entire Torah and book of the prophets hang on these two Laws or commands about love.

Matthew 22

34 But when the Pharisees heard that He had silenced the Sadducees, they gathered together.

35 Then one of them, a lawyer, asked *Him a question*, testing Him, and saying,

36 “Teacher, which is the great commandment in the law?”

37 Jesus said to him, “‘You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’

38 This is *the* first and great commandment.

39 And *the* second is like it: ‘You shall love your neighbor as yourself.’

40 On these two commandments hang all the Law and the Prophets.”

Deuteronomy 6

4 “Hear, O Israel: The LORD our God, the LORD is one!

5 You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

6 “And these words which I command you today shall be in your heart.

7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

8 You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

9 You shall write them on the doorposts of your house and on your gates.

Leviticus 19

15 ‘You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor.

16 You shall not go about *as* a talebearer among your people; nor shall you take a stand against the life of your neighbor: I *am* the LORD.

17 ‘You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.

18 You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I *am* the LORD.

19 ‘You shall keep My statutes. You shall not let your livestock breed with another kind. You shall not sow your field with mixed seed. Nor shall a garment of mixed linen and wool come upon you...

...33 ‘And if a stranger dwells with you in your land, you shall not mistreat him.

34 The stranger who dwells among you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I *am* the LORD your God.

As for the second, it can be found in Romans 7:7 where Paul says, “I would not have known sin except through the law. For I would not have known covetousness unless the law had said, ‘You shall not covet.’”

Romans 7

7 What shall we say then? *Is* the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, “You shall not covet.”

8 But sin, taking opportunity by the commandment, produced in me all *manner of evil* desire. For apart from the law sin was dead.

9 I was alive once without the law, but when the commandment came, sin revived and I died.

10 And the commandment, which *was* to *bring* life, I found to *bring* death.

11 For sin, taking occasion by the commandment, deceived me, and by it killed *me*.

12 Therefore the law *is* holy, and the commandment holy and just and good.

And the reason this is important is because, when one reads this, one realizes that one of Yahuweh's main purposes for the Torah and all of the Laws He gave within it was just to define sin and righteousness for us. For as Paul says, I would not have known what sin was had it not been for the Torah and the Laws found in it which defined sin for me. And it really is true that we would not know what sin is without the Laws Yahuweh gave in the Torah, because it is what defines sin. It's like the dictionary that we can go to in order to look up what sin is and what righteousness is, and basically find out how to live life the way that Yahuweh lives life, or also to find out that if I do this certain thing, it's going to separate me from Yahuweh, while if I do this other thing and live this other way, this make it possible for me to live eternally with Him.

Now, for putting these two sets of verses together, the thing one realizes is that, if the Torah is the definition of sin and righteousness as Paul talks about, and what it hangs upon or the overall concept behind that definition is love and self sacrifice as Yeshua talks about, then in the end, what sin and righteousness are really all about is just love and a choice to love. Since this is what the Torah that defines sin and righteousness is all about.

But deeper than this, since Yahuweh is already righteous and pretty much everything He talks about is love in one form or another, then one realizes that what it means to live righteously and be Holy as He is Holy must be about choosing to love in everything one does just the same as He loves in everything He does. While in contrast to this, since what it means to sin is basically living in a way that is against Yahuweh and against who He is, one realizes that what it means to sin is really just a choice to not love or care about others. And this is why loving Yahuweh and loving others are the greatest commands, because they are what sin and righteousness hang upon and are the principle behind everything found in the Torah that defines sin and righteousness, as well as everything that Yahuweh did through the prophets to bring people back to the righteousness of His Laws of love found in the Torah.

One also realizes that the reason why Yahuweh brought all of the judgment He brought in the books of the prophets was because people were unwilling to live according to this love found in the Torah, and were unwilling to live that life of love for both Yahuweh and each other. Instead choosing to live a life of selfishness, bringing pain to everyone around them as they didn't care about or have love for Yahuweh or the people around them, which is sin. They basically just chose to live in the sin of not loving or caring about Yahuweh or others. So He destroyed them because of it, and destroyed them because they only had love for themselves.

There is also a really interesting verse in Matthew 24 that one can also see this whole idea of the Torah being all about love, and it's when Yeshua is talking about the end times and says in verse 12, "And because lawlessness will abound, the love of many will grow cold." And many times we quote the part about the love of many growing cold during the end times, but we leave out the part where Yeshua says that the reason for it is because of Law-lessness. It's because people have left His Torah and His Law, choosing to live in Law-lessness, and since the Torah is all about love, when one leaves the Torah, one leaves that love behind as well, with one's love growing cold as a result. And this pretty much explains the present day world, where both non-believers and believers have pretty much completely left Yeshua's Laws found in the Torah, and as a result, everyone has also left the true love and self-sacrifice that is in His Laws found in the Torah, and left caring about Yahuweh and others more than ourselves, choosing to instead live in the sin and selfishness that Yahuweh's Laws of love are against. To put it in a short sentence, because Law-lessness abounds and we have chosen to be Law-less, our love has grown cold, just as Yeshua talks about. But looking at this verse, one again sees this connection between the Torah and its Laws being all about love.

Matthew 24

9 “Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake.

10 And then many will be offended, will betray one another, and will hate one another.

11 Then many false prophets will rise up and deceive many.

12 And because lawlessness will abound, the love of many will grow cold.

13 But he who endures to the end shall be saved.

14 And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

But in the end, probably the best place to see all of this is to actually go to the Torah and look up that definition of sin and righteousness, and see if His Laws really are about love, as well as take a look at the books about all of the different prophets Yahuweh sent to the people of Israel to warn them of the end He was going to bring to them and their ways if they didn’t turn away from their evil and do good. So to take a look at it, we’ll start with the Law against adultery found in Exodus 20:14, Leviticus 18:20, Leviticus 20:10, and Deuteronomy 22:22.

Exodus 20:14

14 “You shall not commit adultery.

Leviticus 18:20

20 Moreover you shall not lie carnally with your neighbor’s wife, to defile yourself with her.

Leviticus 20:10

10 ‘The man who commits adultery with *another* man’s wife, *he* who commits adultery with his neighbor’s wife, the adulterer and the adulteress, shall surely be put to death.

Deuteronomy 22:22

22 “If a man is found lying with a woman married to a husband, then both of them shall die—the man that lay with the woman, and the woman; so you shall put away the evil from Israel.

One of the big reasons why adultery is sin and wrong is because it really all comes down to a choice of either loving one’s spouse more than oneself, and therefore choosing not to bring pain to him or her by committing adultery, or loving oneself more than one’s spouse and therefore not caring about the pain one will bring to one’s spouse by committing adultery. And this is really the whole crux of the matter, because when you think about it, as long as someone loves their spouse, they will never, ever commit adultery because they don’t want to hurt their spouse or their family, and even when one has urges and feelings for someone who isn’t their spouse, that choice to love one’s spouse instead of oneself will always prevent having an affair with someone else.

However, as long as someone loves themselves more than their spouse, or chooses to love themselves instead of their spouse, having an affair and living in adultery is pretty much the inevitable route one will take because one only cares about oneself, and satisfying oneself even if it means pain to someone else. And even though there might be feelings of love for whoever one is committing adultery with, one still has to not love or care about one’s spouse in order to do it, and in fact, selfishly trying to gain all of

those feelings and emotions is actually a big part of why one is even committing adultery in the first place.

The real proof of this is simply in the question of, would one still be committing adultery if there weren't any feelings in it and being with that person wasn't any different than being with one's spouse? The answer of course is no, because the reason why one commits adultery is because one is trying to use someone to gain something one doesn't currently have. It's a purely selfish motivation that cares only for oneself.

These things are also the same for the person one is having the affair with as well, where the only way they can commit adultery with someone who is married is by not caring about the spouse of that person or the family of that person if they have any children. Whereas, if they love that person's spouse and family, and choose to love them, they will never commit adultery because they will never want to bring all that pain and suffering to them.

So looking at it like this, one can see where Yahuweh's Law against adultery really is all about loving others, just like He said in Matthew 22, and more specifically, it's about loving one's spouse and one's family, or loving someone else's spouse or family. One can also see where it's not really about the feeling or emotion of what we call being in love, but it's the choice to love, which is what true love is. It's a choice of self-sacrifice instead of self-indulgence, and a choice to care about someone else more than oneself, instead of caring about oneself more than someone else.

Now for the next one, in the same vein as what is talked about above, there are also a number of Laws against other relational actions that one can see pretty much the same thing in as well. These would be things like the Law against rape found in ..., or the Law against uncovering the nakedness of others found in ..., which would cover things like pornography in our modern day. There are also the Laws against homosexuality found in Leviticus 18:22 and 20:13, as well as bestiality in Leviticus 18:23, and having sexual relations with family members found in Leviticus 18:6-18. In Leviticus 19:29, there is also the command He gives of not prostituting one's daughters because the land will become filled with prostitution and wickedness, as is very proven by what our modern societies have become.

Law against homosexuality

Leviticus 18

22 You shall not lie with a male as with a woman. It is an abomination.

Leviticus 20

13 If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood *shall be* upon them.

Laws against bestiality

Leviticus 18

23 Nor shall you mate with any animal, to defile yourself with it. Nor shall any woman stand before an animal to mate with it. It is perversion.

Leviticus 20

15 If a man mates with an animal, he shall surely be put to death, and you shall kill the animal.

16 If a woman approaches any animal and mates with it, you shall kill the woman and the animal. They shall surely be put to death. Their blood is upon them.

Laws against incest

Leviticus 18

6 'None of you shall approach anyone who is near of kin to him, to uncover his nakedness: I *am* the LORD.

7 The nakedness of your father or the nakedness of your mother you shall not uncover. She *is* your mother; you shall not uncover her nakedness.

8 The nakedness of your father's wife you shall not uncover; it *is* your father's nakedness.

9 The nakedness of your sister, the daughter of your father, or the daughter of your mother, *whether* born at home or elsewhere, their nakedness you shall not uncover.

10 The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover; for theirs *is* your own nakedness.

11 The nakedness of your father's wife's daughter, begotten by your father—she *is* your sister—you shall not uncover her nakedness.

12 You shall not uncover the nakedness of your father's sister; she *is* near of kin to your father.

13 You shall not uncover the nakedness of your mother's sister, for she *is* near of kin to your mother.

14 You shall not uncover the nakedness of your father's brother. You shall not approach his wife; she *is* your aunt.

15 You shall not uncover the nakedness of your daughter-in-law—she *is* your son's wife—you shall not uncover her nakedness.

16 You shall not uncover the nakedness of your brother's wife; it *is* your brother's nakedness.

17 You shall not uncover the nakedness of a woman and her daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her nakedness. They *are* near of kin to her. It *is* wickedness.

18 Nor shall you take a woman as a rival to her sister, to uncover her nakedness while the other is alive.

Law against prostitution

Leviticus 19

29 'Do not prostitute your daughter, to cause her to be a harlot, lest the land fall into harlotry, and the land become full of wickedness.

But the thing that's interesting about all of these is the way that, very much like adultery, the reason why we do all of these things is again all about what we can gain from someone else and the feelings, or emotions, or pleasure, or way of escaping our pain that we gain from them. And the real proof of this is again in that question of, would we do any of these things if there were no feelings or emotions or anything else that we gained from it? For example, if doing any of these things felt the same as watching paint dry, would we still do them? The answer is of course always no because the reason why we do them is for what we can gain from it, and just as there is nothing to gain from watching paint dry, and therefore we never do that, if there was nothing to gain from doing any of these things, we would never do any of them either. This is also the reason why all of these things are so addictive as well, and lead to such an inability to stop doing them, is because, unlike watching paint dry, what we are gaining from doing these things is such a big thing for us that we feel like we can't live without them, and we therefore can't, or choose not to, stop ourselves from doing them, and in the end, we become a slave to all of those feelings and to what we gain, and a slave to sin like Yeshua talks about in John 8:34.

It just really is the simple truth that the only reason why we do all of these things is because of everything we gain from doing them.

John 8

31 Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed.

32 And you shall know the truth, and the truth shall make you free."

33 They answered Him, "We are Abraham's descendants, and have never been in bondage to anyone. How *can* You say, 'You will be made free'?"

34 Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin.

35 And a slave does not abide in the house forever, *but* a son abides forever.

36 Therefore if the Son makes you free, you shall be free indeed.

But it's when one realizes this that one can also begin to have an understanding as to why Yahuweh is against us doing these things and why He made Laws against them, and it's simply because, if the righteousness of the Torah is all about true love and self-sacrifice, then the sin talked about in the Torah would be all about loving oneself, and instead of loving others, using others to indulge and satisfy oneself. So looking at these actions through this lens, the real issue then becomes, are they about self-sacrifice and true love, which Yahuweh is for, or are they about self-indulgence and using others to satisfy oneself, which Yahuweh is against? If we look at what is talked about just above, the answer one finds to this question is that they are of course all about self-indulgence and using others to satisfy oneself, because that is the reason why we do these things.

In saying that, I realize there are probably many who would disagree with that assessment, because often times when we do these sorts of things we really do feel love for the person we are doing them with and have a feeling of being in love. However, the question one has to ask oneself is again that question talked about above. Would I still do these things even if it was the same as watching paint dry? Would I still do it if there was absolutely nothing, no feeling, no emotion, no way of escape, I was gaining from it? Because the problem is, if the reason why we are doing something is because of what we are gaining from it, even if we feel love, this still means the reason why we are doing it is to gain that thing. That may be an obvious thing to say, but that is the real truth of the matter. That if we are doing something to gain something for ourselves and we would no longer do it if we couldn't gain that thing, it means the real heart and motivation behind what we are doing is a selfish motivation that is all about trying to use people to satisfy oneself, and gain whatever feeling or emotion or way of escaping our problems that we are trying to gain. And it doesn't matter what kinds of feelings or emotions of love we might have for someone, if we don't choose to love that person by not using them to gain those things, then the fact of the matter is, we aren't loving them, and are instead only loving ourselves.

It really becomes that whole question of, how can one say they love someone when all one is doing is using someone to gain something and make oneself feel good? Or how can one say they are sacrificing for someone out of true love for someone, when the reason one is doing something is to indulge and satisfy oneself? It's just the simple truth that the motivation will always be either one or the other, because unselfish true love and self-sacrifice will always be in direct opposition to selfishness and self-indulgence, and one cannot have a heart and motivation for doing something that is both at the same time. It will always be either one or the other, but never both. And the real irony or interesting thing is

that a lot of times those feelings of love or being in love are even the very feelings we are selfishly trying to gain from these kinds of interactions in the first place.

Something else that is also quite interesting as well is the way that a lot of times those feelings of love or being in love are actually the very feelings we are trying to selfishly gain from these kinds of interactions in the first place. So rather deceptively, even though we might have all of these feelings of being in love or have this emotional high of what we call love, we don't actually have love, or true love, until we are willing to stop trying to gain that emotion or feeling of what we call being in love. And the real problem is that our world has perverted the definition of love so much that we now think love means selfishly indulging ourselves in the feeling of love and constantly trying to gain that feeling of being in love, rather than the self-sacrifice and the choice to give up of oneself that is true love, that also doesn't even have to have a feeling associated with it. Rather, only a choice to care about someone else instead of ourselves, and a willingness to stop being selfish.

So putting all of what has been talked about so far together, one can see at least a part of why Yahuweh made Laws against doing these things, and it's because, just like with adultery, we do them out of the selfishness that is in our hearts, which is a way of life that He is very much against. And even though it seems like doing these things doesn't always affect others in the same devastating way it does with adultery, or at least, it may not always seem like it does from our very limited perspective, it really is the same heart of selfishness that is behind what we are doing. More importantly as well for what is being talked about in this section, when one understands these things, one can also see how these Laws found in the Torah do indeed hang upon loving others, just as Yahuweh said they do.

However, there is also another part to all of this as well, and another way that these Laws are all about love when looking at them from a different perspective. This perspective being the way that they are also all about having love for Yahuweh and who He is as a person. And this is quite an important thing to recognize, because a lot of times when we quote the verses in Matthew talked about above that are all about the Torah hanging upon love for Yahuweh and love for others, and how this is how He wants us to live, we focus on only the part about loving others and make this into our whole theology and what life is all about. While it is great to love and care about the people around us, and as all of this is showing, it is incredibly important to Yeshua that we do love the people around us with a true unselfish love, we tend to forget that He also said loving others is only the second greatest Law, and that the even greater command and more important Law is loving Yahuweh with all of our heart, soul, and mind. Or to put it another way, the greatest and most important thing is to love Him with every part of our existence, and in every part of what we do and how we live, which in the end, is also the same way He loves us and why He did give even His very life for us in dying on the cross.

So looking at these things we do from this perspective of loving Yahuweh and who He is as a person, one of the interesting things one sees about them is the way that all of them, in one way or another, are actually a perversion and changing of what Yahuweh created us to be and how He created these kinds of interactions to be, even going as far back as the Garden of Eden. And even though we focus on the way that homosexuality perverts and changes what He has made the most right now, because this is the way that people want to live in selfishness and not love Yahuweh the most right now, all of these things we do are actually like this, and this is something one can see quite clearly if one goes to the book of Genesis and reads all about when He created us.

For example, when one goes to Genesis 2, one reads all about how Yahuweh created Eve as a partner for Adam. And the crucial thing one notices here is the way that, when He created Adam, He didn't create another man for Adam to be with, neither in addition to Eve or in replacement of Eve. It was very

specifically a woman that He created for Adam to be with, and only a woman. Going the other direction, when He created Eve, He didn't then also create another woman for Eve to be with, and it was instead very specifically Adam that she was to be with. Looking at the Laws against prostitution or pornography, another thing one sees is the way that He didn't create multiple wives/women or multiple husbands/men for Adam and Eve to look upon or have these kinds of intimate interactions with. It was instead only one woman and one man who lived all day together and were a partner to each other, instead of only coming together for some kind of sexual interaction, then going their separate ways. Looking at bestiality, it also talks about how Yahuweh showed Adam all of the animals He had made, but then says none of them were suitable for him to be with, which is why He created Eve, a woman, for him to companion with.

Genesis 2

15 Then the LORD God took [d]the man and put him in the garden of Eden to [e]tend and keep it.

16 And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you[f] shall surely die."

18 And the LORD God said, "*It is* not good that man should be alone; I will make him a helper comparable to him."

19 Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to [g]Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name.

20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.

22 Then the rib which the LORD God had taken from man He [h]made into a woman, and He brought her to the man.

23 And Adam said:

"This *is* now bone of my bones and flesh of my flesh; she shall be called [i]Woman, because she was taken out of [j]Man."

24 Therefore a man shall leave his father and mother and be[k] joined to his wife, and they shall become one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

[d] Or *Adam*

[e] *cultivate*

[f] Lit. *dying you shall die*

[g] Or *the man*

[h] Lit. *built*

[I] Heb. *Ishshah*

[j] Heb. *Ish*

[k] Lit. *cling*

But the even greater thing one sees as well is the way that in Genesis ..., He called all that He had created very good and rested from His labors after. It wasn't, "Oh, whoops, I forgot to give them homosexual spouses." Or, "Oh, whoops, I forgot to create people they could look at naked or watch having sexual interactions." No, instead it was, "This is good and things are finally how I want them to

be. I don't need to add anything more or change it, so I'll rest now," which shows how what He created in the Garden of Eden really is how He wanted these kinds of relationships to be.

Genesis 1

26 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over [g]all the earth and over every creeping thing that creeps on the earth."

27 So God created man in His *own* image; in the image of God He created him; male and female He created them.

28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that [h]moves on the earth."

29 And God said, "See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.

30 Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* [i]life, *I have given* every green herb for food"; and it was so.

31 Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

-[g] Syr. *all the wild animals of*

-[h] *moves about on*

-[i] *a living soul*

Genesis 2

1 Thus the heavens and the earth, and all the host of them, were finished.

2 And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.

3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

This is something that we can also really see as we look within the Laws Yeshua gave about these things as well, where in Leviticus 20 He lists all of these sexual sins of adultery, incest, homosexuality, and bestiality, then very specifically in verse 23 says that He abhors the nation of Canaan because they do all of these things, as well as the things He mentions in the beginning of the chapter. And the important thing we see here is the way that there are no additional prerequisites that must be met for these things to become an abhorrence to Him, or loathsome in some translations. It is the very acts themselves, in all forms, that are an abhorrence and loathsome and a perversion to Him.

Leviticus 20

1 Then the Lord spoke to Moses, saying,

2 "Again, you shall say to the children of Israel: 'Whoever of the children of Israel, or of the strangers who [a]dwell in Israel, who gives any of his descendants to Molech, he shall surely be put to death. The people of the land shall stone him with stones.

3 I will set My face against that man, and will [b]cut him off from his people, because he has given some of his descendants to Molech, to defile My sanctuary and profane My holy name.

4 And if the people of the land should in any way [c]hide their eyes from the man, when he gives some of his descendants to Molech, and they do not kill him,

5 then I will set My face against that man and against his family; and I will cut him off from his people, and all who prostitute themselves with him to commit harlotry with Molech.

6 ‘And the person who turns to mediums and familiar spirits, to prostitute himself with them, I will set My face against that person and cut him off from his people.

7 Consecrate[d] yourselves therefore, and be holy, for I am the Lord your God.

8 And you shall keep My statutes, and perform them: I am the Lord who [e]sanctifies you.

9 ‘For everyone who curses his father or his mother shall surely be put to death. He has cursed his father or his mother. His blood shall be upon him.

10 ‘The man who commits adultery with another man’s wife, he who commits adultery with his neighbor’s wife, the adulterer and the adulteress, shall surely be put to death.

11 The man who lies with his father’s wife has uncovered his father’s nakedness; both of them shall surely be put to death. Their blood shall be upon them.

12 If a man lies with his daughter-in-law, both of them shall surely be put to death. They have committed perversion. Their blood shall be upon them.

13 If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them.

14 If a man marries a woman and her mother, it is wickedness. They shall be burned with fire, both he and they, that there may be no wickedness among you.

15 If a man mates with an animal, he shall surely be put to death, and you shall kill the animal.

16 If a woman approaches any animal and mates with it, you shall kill the woman and the animal. They shall surely be put to death. Their blood is upon them.

17 ‘If a man takes his sister, his father’s daughter or his mother’s daughter, and sees her nakedness and she sees his nakedness, it is a wicked thing. And they shall be [f]cut off in the sight of their people. He has uncovered his sister’s nakedness. He shall bear his [g]guilt.

18 If a man lies with a woman during her [h]sickness and uncovers her nakedness, he has [i]exposed her flow, and she has uncovered the flow of her blood. Both of them shall be [j]cut off from their people.

19 ‘You shall not uncover the nakedness of your mother’s sister nor of your father’s sister, for that would uncover his near of kin. They shall bear their guilt.

20 If a man lies with his uncle’s wife, he has uncovered his uncle’s nakedness. They shall bear their sin; they shall die childless.

21 If a man takes his brother’s wife, it is an [k]unclean thing. He has uncovered his brother’s nakedness. They shall be childless.

22 ‘You shall therefore keep all My statutes and all My judgments, and perform them, that the land where I am bringing you to dwell may not vomit you out.

23 And you shall not walk in the statutes of the nation which I am casting out before you; for they commit all these things, and therefore I abhor them.

-[a] As resident aliens

-[b] Put him to death

-[c] *disregard*

-[d] *Set yourselves apart* for the Lord

-[e] *sets you apart*

-[f] Put to death

-[g] *iniquity*

-[h] Or *customary impurity*

-[i] Lit. *made bare*

-[j] *Put to death*

-[k] *indecent, impure*

-[l] *detestable* or *loathsome*

-[m] *defiled*

We also see this in just the fact that He did indeed make Laws against doing these things, with the quite severe consequence of death for doing them. The only reason one creates a Law against something is because one doesn't want people to do that thing. There is no other reason for it. They are meant to be like a wall or a fence in society that people should not go beyond, and the reason why He created these Laws against these things is because He does not want us to go beyond this wall He has set and to do these things, because they are loathsome and abhorring. And again, there are no additional prerequisites that must be met before doing these things becomes breaking His Laws and the consequence of death comes for doing them. It is the very acts themselves, in all forms, that He says He is against us doing.

But it's when one sees all of this that the next question arises of, if He created us to have these kinds of interactions in a certain way, and He sees these other interactions we do as a perversion of what He has made, what does it then say about our love for Him and what we think of Him when we completely disregard everything He says, and pervert what He has made anyway? Is that love for Him and honoring Him, or is it disdain for Him and dishonoring Him?

Or putting things in a different context, when an artist creates something, or for that matter, anyone creates something, and someone else then comes along and destroys or messes with or ruins what that person has made, would we say that is respectful and having love for the one who made that thing, or would we say that is dishonoring and having disdain for the one who made that thing? We would of course say that is having disdain for that person, because there is no love or honor or respect in destroying what someone has made. Now bringing things back into the perspective of Yahuweh, when He created us, He created us as a work of art out of His own heart and the things He loves, and as part of that work of art, He created us to be a certain way and to interact with each other in certain ways. So the question is, when we destroy what He has made us to be by doing things He never created us to do and becoming things He never made us to be, is that showing respect to Him and having love for Him, or is that dishonoring Him and having disdain for Him?

The answer of course is that it is dishonoring of Him and disdain for Him. For truly, how can we say we love Yahuweh, yet despise what He has made, and say that what He has made that comes out of His heart and who He is as a person is bad, trying to change not only what He has made, but also change Him as well in the process? There is no love in that. If we truly love Yahuweh, then we will love Him and what He has made, and love the way that He made us to be and interact with each other, without trying to change it and pervert it into something that was never in His heart for us to do.

As we look at and bring in another Law, this same love for Yahuweh is something we can also really see in the Law against wearing the clothes of the opposite gender found in Deuteronomy 22, and the whole idea of a man trying to become a woman, or a woman trying to become a man, and us trying to change the gender Yahuweh made us with.

Deuteronomy 22

5 "A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are [c]an abomination to the Lord your God.

-[c] *detestable*

Because as talked about before, the fact is, we are created by Yahuweh and are His works of art. This is just what we are, and there is no way of getting around that. We are created beings. And just like any work of art is an expression of the artist's heart and soul, each of us as Yahuweh's works of art, with the bodies and gender we are given, are an expression of Yahuweh's heart and soul. Like Psalm 139 talks about, we are beautifully and wonderfully made the way He made us. But if as works of art and Yahuweh's heart and soul, we destroy what He has made by changing ourselves into what He hasn't made, if we throw mud on His beautiful painting that each of us are, what does that say about how we think of Him? Is it love to destroy an artist's work of art, and destroy the heart and soul the artist puts into their work of art? To say that what the artist has made is awful and wrong and worthless, and who they are is awful and wrong and worthless? Do we the clay, as in Isaiah 45, say to our potter, "what have you made?" That what He has made in creating us a certain way is wrong, and that the beautiful vessel He has made is ugly and should be destroyed? How do we say we love Him, yet hate and try to change what He has made in creating us with the gender and form He has given us?

Psalm 139

13 For You formed my inward parts;
You [f]covered me in my mother's womb.
14 I will praise You, for [g]I am fearfully and wonderfully made;
Marvelous are Your works,
And that my soul knows very well.
15 My [h]frame was not hidden from You,
When I was made in secret,
And skillfully wrought in the lowest parts of the earth.
16 Your eyes saw my substance, being yet unformed.
And in Your book they all were written,
The days fashioned for me,
When as yet there were none of them.
-[f] wove
-[g] So with MT, Tg.; LXX, Syr., Vg. *You are fearfully wonderful*
-[h] Lit. *bones were*

Isaiah 45

8 "Rain down, you heavens, from above,
And let the skies pour down righteousness;
Let the earth open, let them bring forth salvation,
And let righteousness spring up together.
I, the LORD, have created it.
9 "Woe to him who strives with his Maker!
Let the potsherd *strive* with the potsherds of the earth!
Shall the clay say to him who forms it, 'What are you making?'
Or shall your handiwork say, 'He has no hands'?
10 Woe to him who says to *his* father, 'What are you begetting?'
Or to the woman, 'What have you brought forth?' "

The answer is of course that it's impossible, because one doesn't try to change what one loves. If we truly love something, we leave it the way it is, because it's loved as it is and we don't want it to be anything else. It's only when we don't love something that we try to change it, and when we look at

how Yahuweh made us, it's only because we don't love how He made us as a man or a woman that we want to change what we are, and only because we don't love who Yahuweh is and we want both who He is and what He has made to be different. It's just kind of the simple reality that there is no way to love who Yahuweh is, yet at the same time try to change who He is by telling Him that His heart and thoughts in making us were wrong, and He should have made us another way instead.

But there is also another layer to this particular Law as well, because one of the things about being a man or a woman is just how different we are from each other. And even though there may be some overlap in the kinds of things we do as men and women, and the callings and life Yahuweh gives us, and even though as men we may have a more feminine nature to us than other men, and as women we may have a more masculine nature to us than other women, being a man is still a very different thing from being a woman, and being a woman is still a very different thing from being a man, and the person that one is as a man or woman, and how one thinks about life and goes about life, and the very essence of who we are as people, is still very different from each other.

So as we try to change our gender, the question becomes, what happens to that person Yahuweh has made as we try to become a person that is so different from how we were originally made? If a man tries to become a woman, and wears the clothes of a woman, and does the things women do, and lives life as a woman, where is the man who once existed and was created by Yahuweh as a man, to do things for Yahuweh that he could only do as a man? And going the other way as well, if a woman tries to become a man and does everything that men do, what happens to the woman who once existed, and what happens to the calling and life's work Yahuweh had for that woman? How do we honor and serve Yahuweh when we can no longer even do what He created us to do as the man or woman He created us to be, and live those parts of His plan for our lives that can only be done as He made us? If He made us to be a Father and be that part of Him to others, how can we be a Father when we are wearing clothes of a woman and living life as a woman? Or if He made us to be a Mother and be that part of Him to others, how can we be a Mother if we wear the clothes of a man and live life as a man? How does a man be the strength of Yahuweh for others if he is no longer a man? Or how does a woman be Yahuweh's comfort to others if she is no longer a woman?

One can see how trying to change one's gender isn't just the destruction of our appearance and the form Yahuweh has given us, but it's also the destruction of the very person and life's work Yahuweh has created us to do, as the man or woman He created us to be. It's the changing of everything He made in us and everything that is in His heart, into something else that isn't what He made or in His heart to be or do. And it's just the simple reality that one can't become a woman without destroying the man they were and making that person Yahuweh made cease to exist, and one can't become a man without destroying the woman they were and making that woman Yahuweh made cease to exist, because we are made to be different, and there is no way to become the other without making the person Yahuweh created cease to exist. As we look at those Psalm 139 verses quoted above again, in verse 16 where it says, "And in Your book they all were written, the days fashioned for me, when as yet there were none of them," to change our gender is to destroy that very book and plan He has written for our lives, and the very calling He made us to have as a man or woman.

Psalm 139

13 For You formed my inward parts;

You [f]covered me in my mother's womb.

14 I will praise You, for [g]I am fearfully and wonderfully made;

Marvelous are Your works,

And that my soul knows very well.
15 My [h]frame was not hidden from You,
When I was made in secret,
And skillfully wrought in the lowest parts of the earth.
16 Your eyes saw my substance, being yet unformed.
And in Your book they all were written,
The days fashioned for me,
When as yet there were none of them.
-[f] wove
-[g] So with MT, Tg.; LXX, Syr., Vg. *You are fearfully wonderful*
-[h] Lit. *bones were*

So as we look at it from this perspective, we can see how all of this too really is all about love for Yahuweh as well, and it's not just loving Him by loving the form He made us with, but it's also loving Him by honoring the plans He has for us, and all of the thoughts He has for our lives. And in the end, the real overarching thing we have to understand is that Yahuweh makes us the way we are because He likes us the way we are, and loves how He made us. If He truly wanted us to be a man, He has the power and ability to create us as a man, and if He truly wanted us to be a woman, He has the power and ability to create us as a woman. The reason why we are who we are made to be is because He didn't want us to be anyone else, and when we try to become someone else, it's basically the same as saying, "You were wrong in how you made me Yahuweh, and I don't like who you are as a person or the things you love in making me. Therefore, I'm going to change and be someone else that you didn't create, and who wasn't in your heart for me to be."

...

To all of this, one might of course say, "What about all of these desires I have to change my body, or change how I look, or have certain interactions with others that He is against. I'm not the one in control of what I desire, or trying to make myself desire these things. If I have these desires, doesn't it mean I was created to do these things by Yahuweh, and that doing them is just an expression of His art?"

But the real problem with this idea is that we have a lot of desires to do a lot of other things too, sometimes very strong desires, that are also things that a lot of times we feel like would make us very happy if we got to do them. Things like living in adultery because we have the desire to be with someone who isn't our spouse, or stealing from others because of our desire for what they have, or murdering people because we can't handle the effect they have on our lives and have the desire for them to not exist anymore. These are all things that we have desires for, and a lot of times very strong desires for, that we also feel would make us very happy if we could do them, and even a lot of times feel like we can't live without doing them. But it doesn't mean it's right or true love to do them, and it doesn't mean it's the way Yahuweh created us to live or wants us to live. Having a desire to do something doesn't automatically make it Yahuweh's will or way of life. It just means we have a desire for something, and because we live in a world where we can be selfish and not care about others and choose things that aren't the way Yahuweh wants us to live, we are also capable of desiring things that aren't what He wants us to do as well. And as we desire those things, we have a choice to make of whether we give in to those desires, and actually commit adultery or steal or murder, and give into our selfishness, or whether we will obey Yahuweh by standing against our selfishness and our ways that are not Him, choosing His life and His way of true love instead.

But taking these things into the whole issue of desiring these ways of interacting and desiring to change the way Yahuweh made us, it's really the same thing here as well. That living in a world and in bodies that are capable of choosing a life that Yahuweh never intended or wants us to live in, means being able to have desires for things He never intended or wants us to do. And as that desire rises up within us, we must make that choice between living in our own way of life and doing things that Yahuweh never intended or wanted us to do, or loving Yahuweh by honoring and living the way He created us to live, walking His path of true love, rather than our path of selfishness. Just because we have desires or feelings for something, it doesn't mean we have to choose to go with it or agree with those things. We don't have to choose to commit adultery or steal from others or murder others or live in our sexual sins or try to change the way Yahuweh made us. We can choose a different path that is Yahuweh's path of eternal life.

It's just the reality that there is a way that we are made, and a life and a plan that Yahuweh has created us to have, and while because of free will He gives us the choice on this earth of whether we want to be the way He made us or not, and go with His plans for our lives or not, there is only one way and one choice that loves and honors Yahuweh, and loves Him with all of our heart, soul, and mind, and that is by choosing to live the way He created us to live and is in His heart for us to live, and by being the person He created us to be, not just with our gender, but in all of the different sexual sins and interactions He made us to have.

...

When a woman tries to become a man, then gets pregnant and tries to be a pregnant man, that is changing what Yahuweh has made and dishonoring Him by saying what He has made is wrong and bad, and it should be this other way instead. When a man or woman tries to have these certain interactions with an animal, and goes against Yahuweh's desire that everything He has made would only have these kind of interactions with their own kind, this is again trying to change what Yahuweh has made and dishonoring Him by saying how He wants things to be is wrong and bad and should be another way instead. When a man or woman has a homosexual or lesbian relationship, and tries to change how He made those interactions, this too is trying to change what He has made, and instead of loving Him and what He has made, saying He made it all wrong and He should have done things this other way instead. When we have sexual relations outside of the covenant and true love that is marriage, we are again saying that the way He created us to have those interactions is wrong, and we know better than He does about the right way to have those interactions. This same thing goes for trying to make children have only two moms or two dads as well. From the beginning with Adam and Eve, Yahuweh created the family to have both a mom and a dad, and the two of them together were meant to be the full picture of who He is as a person, with both great strength and great comfort, and He made it this way because it is who He is.

...

All of these things are about man deciding that what Yahuweh has created is wrong, and us trying to make what He has made into what we think is right. It's us trying to change what He has made because we think how He has made something is wrong and we know better than He does. And it's really the same choice that Adam and Eve made when they went to the tree of the knowledge of good and evil and decided that Yahuweh was wrong about how He had made the tree, and wrong about what was good and evil to do or not do. That how Yahuweh had made things was wrong, and that they knew better than He did about what was right to do.

...

As has happened so often to societies in the past, we as a modern world have grown so accustomed to the idea of using and abusing each other through sexual means, that we now believe that is pretty much the only reason why sexual interaction even exists in the first place. And because of that perspective, it also then becomes quite hard for us to understand Yahuweh's Laws against many of these sexual interactions, because to us, there is no difference between any type of sexual interaction we may have. To us, it's like, "If the purpose of sexual interaction within marriage is to selfishly use someone to make myself feel good, then why can't I also selfishly use someone to make myself feel good outside of marriage as well, or through adultery, or prostitution, or rape, or incest, or pornography? Or if it's okay to selfishly use someone of the opposite gender in these ways, why would it not also be okay to use someone of the same gender? If one way of selfishly using or abusing others through sexual means is acceptable, then why isn't this other way of selfishly using and abusing others through sexual means acceptable? Why is there a distinction between one way of selfishly using others versus another way, when it all seems the same, and the reason for any of it even existing in the first place all seems the same?"

But the thing we have to understand about Yahuweh is that He doesn't actually pick and choose one way of selfishness as wrong and another way as right. He says all the ways we selfishly use and abuse each other through sexual means are wrong. And it doesn't matter if it's using someone of the opposite gender to make oneself feel good or using someone of the same gender; using a family member or using a non-family member; using other people's nakedness by watching them or using their nakedness through prostitution; non-consensually using and abusing others through things like rape and molestation, or consensually using and abusing each other through things like one night stands, and adultery, and sexual relationships without the lifelong promise of marriage, and all the many ways we try to make it easy to discard people after using them for our own sexual feelgoodness. It doesn't matter what it is, they are all just as wrong to Him as each other, and none of them are an okay way to live life. We ourselves as people may try to pick and choose ways of selfishly using others that we think are acceptable or not acceptable, but Yeshua doesn't. When He says don't use and abuse someone in a non-consensual way, He also says don't use and abuse anyone in a consensual way either. Or when He says don't use and abuse someone of the same gender, He also says don't use and abuse someone of the opposite gender. The way He looks at things, there is no distinction to Him, or acceptable way of us selfishly using and abusing each other. It is all wrong and He is against all of it. And if one looks at it from His perspective, the only way that is ever okay to even have any of these kinds of interactions, is actually only in the context of a man and woman in marriage, having babies, and a family, and taking care of each other and their family until the day they die, and having that sexual interaction with only that one single person, each other, for the whole entirety of their lives, unless one becomes widowed. This is literally, the one and only acceptable way of ever having these kind of interactions, and the reality of all of that together is quite a different reality than any other way we may try to have these interactions.

And as far as marriage goes, even though Yeshua doesn't give many specifics about these kinds of interactions within marriage in His Laws, and He doesn't say something specific like, "don't selfishly use your spouse in a sexual way," when one thinks about it, there also isn't any kind of concept of birth control or preventing a pregnancy in the world Yeshua originally made either, and the only concept of birth control or preventing a pregnancy has, again, only ever been something that we as people have tried to do in order to make it easier to use and abuse each other in a sexual way. But the reason why that is such an important concept to realize is simply because, it means that in the world Yeshua originally made and the way things have been for the majority of the time on this earth, there isn't

actually any way for a husband and wife to have these kind of interactions without it also carrying with it the high possibility of a new baby. And if we take things a step further, because of that reality, we can also see where these kinds of interactions also become this huge thing of, you might have a brand new person to take care of for the next 20 or so years and more, just from one single interaction. And while that is an amazing and wonderful thing to have a daughter or son, it's also a very large responsibility and commitment, and there is no interacting with one's spouse in those ways without that reality always being there and making these interactions much more purposeful and weighty, and definitely not very frequent unless one is ready for that kind of responsibility of a new child to take care of. And we can see how there is this perspective in the world Yeshua originally made, where there is no concept of sexual interaction that does not also carry with it the concept of family, and it isn't only a case of no sexual interaction outside of marriage, but also no sexual interaction outside of family, and the responsibility of family, and the love that is within family and that family is all about. The sexual interaction becomes about family, rather than the interaction itself, and that really does change everything about why a husband and wife even have these kinds of interactions in the first place, but also, really does change one's perspective of why these interactions even exist in the first place.

Yeshua's original intention for sexual interaction was just very different from what our concept of that has become, even in marriage, and even those interactions one has within marriage wasn't this idea we have grown so accustomed to of it being just one more way we can use each other to feel good. It was instead always intended to be within that context of family. What Yeshua designed for sexual interaction, is only in that context of babies, and a family, and a husband and wife raising that family and taking care of each other until the day they die, and having those kinds of interactions with only that one person for one's entire life. And it's important to understand that there is a reason and a context for sexual interaction that goes beyond using others selfishly, and it is those reasons that Yeshua originally created those interactions to be about and within. It's only us who have made it into this idea of it being an acceptable way of selfishly using and abusing each other, then believing the other forms of using and abusing each other in a sexual way should also be accepted too. But this was never Yeshua's heart or desire, and the reason why He is against these ways we try to pervert and change what He has made is because of that fact that it was never His heart or desire for us to use what He made as a way to selfishly use and abuse each other.

As said before, the problem we have is that the perspective we start to try to process these things with, is a completely wrong perspective and not even the same place that Yahuweh looks at them from. We start from a place of thinking there are some ways of using and abusing others through sexual means that are okay, and because of starting in that kind of mindset, our next logical conclusion is to believe that all of the ways we selfishly use and abuse each other through sexual means should be okay too. When in reality, none of it is ever okay and none of it is ever acceptable, and the problem isn't with Yahuweh's Laws of love that tell us it's wrong to use and abuse others selfishly, but instead with our mindset that believed any ways we might do that were ever okay in the first place.

...

Why can't one have close relationships with people without having the sexual part mixed in? Yeshua never made Laws about not having close relationships. He only made Laws about the sexual aspect of our relationships, and for that aspect to be done in only a very certain way. It's not the close relationship that's the problem. It's the sexual interaction that's the problem.

...

Love is something that we also see as we look at the Law about divorce found in Deuteronomy 24, and more particularly, what Yeshua later says in Matthew 19 about this Law, that His heart was that no would ever be able to get divorced, even in the case of adultery.

Matthew 19

3 The Pharisees also came to Him, testing Him, and saying to Him, “Is it lawful for a man to divorce his wife for *just* any reason?”

4 And He answered and said to them, “Have you not read that He who [a]made *them* at the beginning ‘made them male and female,’

5 and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’?

6 So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.”

7 They said to Him, “Why then did Moses command to give a certificate of divorce, and to put her away?”

8 He said to them, “Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.

9 And I say to you, whoever divorces his wife, except for [b]sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery.”

10 His disciples said to Him, “If such is the case of the man with *his* wife, it is better not to marry.”

11 But He said to them, “All cannot accept this saying, but only *those* to whom it has been given: 12 For there are [c]eunuchs who were born thus from *their* mother’s womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven’s sake. He who is able to accept *it*, let him accept *it*.”

-[a] NU *created*

-[b] Or *fornication*

-[c] Emasculated men

Deuteronomy 24

1 “When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some [a]uncleanness in her, and he writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house,

2 when she has departed from his house, and goes and becomes another man’s *wife*,

3 *if* the latter husband detests her and writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife,

4 *then* her former husband who divorced her must not take her back to be his wife after she has been defiled; for that is [b]an abomination before the LORD, and you shall not bring sin on the land which the LORD your God is giving you *as* an inheritance.

-[a] *indecentcy*, lit. *nakedness of a thing*

-[b] *a detestable thing*

A lot of times we have this idea in life that happiness is the ultimate goal of life here on earth, and that the pursuit of happiness is all that actually matters in life. And as we look at life through this perspective, we also then look at the concept of marriage and divorce through this perspective as well, that all that matters in the choice to be married or divorced, and the thing that defines what is right to do, is whatever makes me or other people happiest. So we say things like, “it would have been better if those people had gotten divorced instead of staying together all these years,” or, “my spouse doesn’t make me feel good or feel happy anymore, and I should try to find someone else to be with who will,” because our view is that happiness and our own happiness defines right and wrong, and defines what is good and evil to do in life. So as we look at life through this perspective, then look at a Law that says one can never be divorced even when one is unhappy in their marriage, we look at it as wrong because our belief about life and what is right and wrong is based solely on happiness and our own happiness.

However, things are a bit different with the Holy Spirit, because in His perspective, it’s actually learning how to live a life of true love for others and becoming this true love in every aspect of our lives that is the ultimate goal of this life here on earth, and it is living this true love that life and existence in general is all about. As talked about in the previous chapter, this is also even why He talks about serving others being what makes someone great, or why He created all of these Laws that hang upon true love for Him and others in the first place, because living this true love is what life and eternal life is all about.

So as He looks at the concept of marriage and divorce, He’s not seeing it through this lens of everyone just doing whatever makes them feel good or happy and living in complete self-centeredness. He sees this goal of true love, and He sees two people coming together and learning how to love each other, and truly love each other with an unselfish love, even when it’s hard to love. To give an example, He sees marriage as being about learning how to give the same kind of love He gave to us on the cross when He died for us. That true, sacrificial love, that even when it didn’t feel very good to give that love to us, and it was full of hardship and difficulty, He still chose to love. Or when we look in Luke 6 at the things He talks about with loving your enemies and doing good to those who hate you. A lot of times, it doesn’t feel very good to love someone who has wronged us, or in a world where so many dishonor others and there isn’t much love in it, it can be hard to be different and still do what is honorable out of love. But you still choose love because this is who you want to be and what you want to do. You still choose to love, because Yeshua chose to love. Because even while we yet sinned and are imperfect, as Paul talks about in Romans 5, He still chose to love by dying for us, when He could have discarded us instead. And if this is the kind of love that He has, and the kind of love He wants us to have, discarding someone because they are imperfect does not factor into that love. Divorcing someone because they don’t make you happy, or because they are difficult to be around, or because they are imperfect, does not factor in to that true love and learning how to really, truly love someone.

Luke 6

27 “But I say to you who hear: Love your enemies, do good to those who hate you,

28 bless those who curse you, and pray for those who spitefully use you.

29 To him who strikes you on the *one* cheek, offer the other also. And from him who takes away your cloak, do not withhold *your* tunic either.

30 Give to everyone who asks of you. And from him who takes away your goods do not ask *them* back.

31 And just as you want men to do to you, you also do to them likewise.

32 “But if you love those who love you, what credit is that to you? For even sinners love those who love them.

33 And if you do good to those who do good to you, what credit is that to you? For even sinners do the same.

34 And if you lend *to those* from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back.

35 But love your enemies, do good, and lend, [h]hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil.

36 Therefore be merciful, just as your Father also is merciful.

-[h] *expecting*

Romans 5

6 For when we were still without strength, [d]in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.

8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

-[d] *at the right time*

We talk a lot about Yeshua's unconditional love for us, and we talk about what a great and amazing thing that is. Yet in our own lives, it's like we despise living that kind of love, and say that love is wrong to have for others. We say things like, "it would have been better if those people had gotten divorced instead of staying together all these years." But what we really mean to say is, "It would have been better if they had discarded each other, instead of learning how to love each other all these years." How can it be right and good for unconditional love to be given to us, yet wrong and awful for us to learn that same love?

We make this promise and covenant to love each other, and have true love for each other until we die, but then as life goes on, we add all of these conditions to our loving each other. And it becomes, I'll love you as long as you are perfect enough for me, and good enough for me. Or I'll stay with you as long as you make me happy, or as long as being with you makes me feel good. Instead of Yahuweh's true love that loves us through all of our faults and failings, it becomes love as long as you have no faults and failings, and a relationship of self-centeredness and what can the other person do for me, rather than the promise and vow of true love that marriage is all about, that has no self-centeredness in it.

If one sees life from the perspective of love and true love, and that the goal of life is true love, it makes sense why our Creator would say that His heart is that we would never get divorced, because His heart is true love, rather than the selfishness of our own. His heart is patient and kind with us, even though we aren't very patient and kind many times. He does not boast, even though He has more to boast about than anyone in existence, and even though we are quite boastful in all our small things that don't deserve being boasted about, He does not discard us in our inability to be humble. He does not dishonor us, even though we dishonor Him and others, and do dishonorable things. He is long suffering and not easily angered, even though we anger quite easily at the slightest things sometimes, and are unwilling to suffer for others. He protects us, and gives us chances to prove we are trustworthy, even though a lot of times we mess up in things, and He hopes for us to live better, and perseveres through our difficulties and weaknesses, even though they are many, and we have all fallen short of His glory. It is all of these things, and all the rest of the love Paul talks about in 1 Corinthians 13, that are who He is and in His heart of love, and it is all these things that marriage is about, because marriage, just the same as so many other things in life, is about learning how to love, like He loves. To truly love. Not just an emotional love, or a love that is only there when it's easy. But a true love, that is deep and real, that is for someone else, instead of for oneself. And it's when we understand all of this that the real question over the issue

of divorce becomes, will we go with Him in learning how to love like He does, and to love the person we married like He does, or will we run away from His heart to chase after our happiness, that we all know never lasts for long?

1 Corinthians 13 - NIV

4 Love is patient, love is kind. It does not envy, it does not boast, it is not proud.

5 It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.

6 Love does not delight in evil but rejoices with the truth.

7 It always protects, always trusts, always hopes, always perseveres.

1 Corinthians 13 - NKJV

4 Love suffers long *and* is kind; love does not envy; love does not parade itself, is not [b]puffed up;

5 does not behave rudely, does not seek its own, is not provoked, [c]thinks no evil;

6 does not rejoice in iniquity, but rejoices in the truth;

7 bears all things, believes all things, hopes all things, endures all things.

-[b] *arrogant*

-[c] *keeps no accounts of evil*

And I think what's really neat is that we can actually see this kind of perspective even in the short sentence Yahuweh says in the Matthew 19 verses quoted before, where He very specifically says in verse 8 that the only reason divorce was permitted was because of the hardness of our hearts. It was simply because of our incredible inability and unwillingness to love each other, and the hardness of our hearts toward each other, that divorce was ever allowed. It's just the reality that we get divorced because our hearts are stubborn and we don't want to learn how to truly love, and unlike what Yeshua did with us, we would much rather discard someone when they are no longer good enough for us or giving us what we want or because we feel there is some imperfection in them that we can judge, and try to find someone else to be with, than to love each other the way Yahuweh loves us.

Matthew 19

8 He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.

It's also quite interesting that as we look through the Bible, one will never find a place where our Creeator says something like, "do whatever you have to do to make yourself happy," or, "the goal of life is making yourself happy and being happy." The things He talks about are instead always about true love, and this whole idea that life is about trying to become happy and searching for happiness isn't actually a concept Yeshua has anything to do with. Because when the goal of life is making yourself happy or being happy, one really doesn't think or care about others very much anymore, since again, happiness is the goal, rather than caring about others being the goal.

...

Is it difficult to love and stay married? Having never been married, I could never say firsthand, but I can know from all the people I have seen, yes, it is very difficult to stay married. Does Yeshua discard us even when it's difficult and we are immature and still growing in life? This I can say firsthand that, no He does not. So why do we believe it's right to discard others, even when we too are and have been just

as difficult to be around and immature, and quite frankly, just plain awful sometimes, and Yeshua does not discard us? Is it really such an awful thing to choose to love, and not have a hard heart? And it's in all of this that we can indeed see His Laws about divorce are about true love for others, and even His true love for us, just like He says they are.

...

Looking at ... we also have the Law against murder. I would say this is quite an easy one to see how it is all about love, or a lack of love.

...

But there is another part to this as well, which is killing someone while they are still in the womb.

...

Every abortion and every killing of a baby that has ever happened in the history of the world happens because that person is going to be an inconvenience or hindrance to someone and their life, and because someone can't handle what that person existing is going to mean for their life. And that is the whole crux of the matter. It is simply, "I can't keep on living the way I have been living if this person exists, and therefore, I will end their life so that they can no longer effect me." And while it may not seem like it at first, this is also true even in the case of a baby that comes from rape, because it's again, "I can't handle the emotions of this person living and how it's going to affect me, and therefore, I need to kill this person so that I don't have to have these emotions," and also in the case of an abortion that is done to save a mother's life, or in the perception of needing to save a mother's life. Only in this case it's, "I can't trust Yahuweh with my life and to have the power over life and death, or cry out to Him to save me, and since it's going to be a major inconvenience to me if I die and change my life quite a bit, I'll kill the baby just in case so I can keep on living my life and lifestyle, apart from any plans Yahuweh may have." And it's just kind of the reality that we kill people who are still in the womb simply because of how them existing is going to affect us and we want to stop that affect they will have, whatever it may be.

But the thing that is interesting is that, for the most part, this is why we murder people who have had a chance to grow up a bit more as well. Take for instance, work related murders. The main reason people have for killing their coworkers is simply because they can't handle the people they have to interact with everyday being alive anymore, and they can't handle the emotions and what those people living means for their own life. So in order to put a stop to how those people are affecting them, they abort them, and kill them, so they no longer exist and no longer have an affect on them. Or if one looks at children murdering their parents and basically aborting their parents so they no longer exist. No child who loves their parents would ever abort their lives and make them cease to exist, and would instead always protect them and care for them. And it's only when a child can't handle the affect his or her parents are having on their life, and stop caring about them, that they then kill them and abort them. And even though the reasons for killing them may be wide and varied, and even include abuse from the parents, the core issue is still, "I can't handle the emotions of this person living and how it's affecting me, and therefore, I need to kill this person so that I don't have to deal with them or the emotions anymore."

Or take another example, if a husband or wife has a spouse who is going to divorce them, and they are going to lose half of everything they own in the divorce, or rather, half of their lifestyle, and instead of

letting that inconvenience to their lifestyle happen, they kill their spouse to stop the divorce from happening, would we say that is right or wrong to do that? We of course would say it is wrong to do that, because there is no love and instead only selfishness in ending someone's life just because one can't handle them living and the inconvenience it's going to be to one's own life.

Now put those same things in terms of parents having a baby. If when that baby comes, the parents are going to have to give up half of what they own and half of their lifestyle for that person being born, but they don't want to do that, and instead of letting that inconvenience to their lifestyle happen they kill that person, would we say it is right or wrong to do that? It is of course wrong to do that, because there is no love and instead only selfishness in ending someone's life just because one can't handle them living and the inconvenience it's going to be to one's own life.

...

But it's also more than this as well, because looking at these things through the lens of True Love that is all about self-sacrifice and caring about others, as opposed to Selfishness that is all about caring about oneself at the expense of others, the question then becomes, is abortion about true love, or is it about selfishness. And just like with murder, one can see where it is always about selfishness, because there is no true love in the idea of ending someone's life just because they are going to change how one has to live and make life more difficult, or just because one is unwilling to trust Yahuweh to help take care of the person He has created for a reason.

...

If one really believes it's okay to kill someone because of the emotional difficulties that person living is going to cause, then it should be perfectly fine for people to do mass shootings, or for someone to kill their spouse, or any other emotional reason we kill other people.

...

One could say that it's only a lump of flesh, or a lump of molecules that one is putting an end to in the womb. So it doesn't matter what happens to it. However, even from this perspective, scientifically speaking, we are still just a lump of flesh and molecules no matter what age we are, and just because we might be a bigger lump of flesh and molecules doesn't change that fact. So one still has to wonder, if it's okay to kill someone when they are a small lump of flesh and molecules, why is it not okay to kill them when they are a little bit bigger lump of flesh and molecules? The answer is of course because it's not love to do that. Yet why isn't that still our answer when one is a small lump of flesh and molecules?

One might say, "Doesn't this dehumanize us to talk about us as just large lumps of flesh. Aren't we so much more than this?" And this is exactly right, and the reason why we talk about ourselves as just small lumps of flesh is because it dehumanizes us and makes it easier to end someone's life. That isn't actually a person that you're ending the life of. It's okay to delete them from existence. They don't matter. Their life doesn't matter. They are only lumps of flesh that don't matter.

...

If it isn't love to kill someone when they are seven years old or thirty years old or eighty years old, then it isn't love to kill them when they are still in the womb and only three weeks old or five months old either.

...

One could also say that this world is just so cruel and awful that they are ending their child's life out of love for them, and to stop all of the future pain they may go through.

But the real question of that idea and philosophy though is, where does it end? If it's okay to kill a baby in the womb in order to keep them from future pain, shouldn't it then be okay for a doctor to kill someone who is having health problems that will put them in future pain, even when it's against their will? Or if someone gets raped or abused and has years of emotional pain before them, should we just kill them to stop their pain? Or what about all the times people kill others in order to stop some kind of emotional pain they are going through? Should it be right and legal for people to just abort and murder anyone they want to in order to stop the pain those people are causing them? Do we become like Hitler and start mass murdering people who are mentally ill just because of all of the current and future pain they are going through? Or do we become like Hitler and start mass murdering disabled people, just because of all of the pain and difficulties they are going to have in their lives? Do we become even more evil than Hitler and start mass murdering everyone who has been abused in order to put an end to their emotional pain? Have we already become even more evil than Hitler, mass murdering people in the womb just to stop their future pain?

One can see the problem this whole idea creates, because if one really believes the idea itself is true and valid, and if stopping pain, even out of seeming love for someone, really is a justification for murdering or aborting someone, and one really wants to live by that idea, it means Hitler was doing the right thing in mass murdering people and aborting their future lives, and it means becoming even more evil than Hitler was. Which in the end we have become in our collective mass murder and aborting of millions upon millions upon millions of people. It also means that pretty much all murder should be legal and is the right thing to do, because someone stopping the pain that other people are causing them in one form or another is pretty always the justification people use to commit murder of adults and the abortion of adult's lives as well.

...

If one simplifies the reasons for why Hitler did what he did, he had people mass murdered simply because they were disabled and because he didn't like them being around anymore. If we look at the reasons why we kill people in abortions, we mass murder them simply because they are disabled and because we don't like them being around anymore.

...

Looking at it from a different perspective, there is also an aspect of this that is about love for Yahuweh as well, because in the end, He is the one who has made the person who is going to be birthed, and He has given each of us life for a reason and a purpose that comes out of His heart. So when we take that life He has made away, and put an end to that life, it again becomes all about trying to change what He has made and telling Him that what He has done is wrong and bad, and He should have done something else instead. In this case, not created the person who is about to be born.

...

Do we really believe that when we die and we are standing before Yahuweh, that He is going to say, "Thank you for killing the people I made and destroying all the plans I had for their lives?" Or do we really think He's going to say something like, "I messed up in creating those people, so it's a good thing you ended their lives for Me?" Or, "That's so wonderful you threw that person away in the garbage, or flushed them down the toilet. I didn't like that person I created very much either." No, of course not, He would never say that, because unlike us and our selfishness, He actually loves each and every one of us and loves that we exist, and would never throw us in the garbage or flush us down a toilet like we do to people. Even more, He should be quite furious with us for even treating people that way.

...

There are also all of the Laws about cleanliness that one can see this too, found in Leviticus I won't quote them here because of how many there are, but the biggest thing to realize about all of these Laws is the way that they are all about stopping the spread of different types of illnesses from one person to another or from a house to its inhabitants. And in this way, one can see where the action or choice to live by them is again all about love, because it is only out of love that one wouldn't want to spread whatever illnesses you might have to other people.

I think it's also interesting to note that even in our modern day, when COVID-19 came around and everyone was trying to distance themselves from each other and doing things like wearing masks so that other people wouldn't catch it or trying to self quarantine if you did have it, all of these things are basically what the Torah talks about doing where if you had a certain kind of disease, you would be unclean for this certain amount of time and would have to stay outside the camp for that time so you didn't spread whatever illness you had. In doing all of those things, we were actually living the Torah, and one can see how even all of these things are still a part of our lives today. And even though we have things like indoor plumbing and copious amounts of soap to clean things with, there is still disease in this world that must be dealt with in much the same way as Yahuweh talks about doing in the Torah, and in a world that has no indoor plumbing or large amounts of soap, one can see extremely important it would be to live according to what He talks about in the Torah.

To put it into perspective and into our times, our Laws/government suggestions were basically, "When a man or woman contracts a virus, he shall be unclean for 14 days. Both they, and their household. They shall not leave their house, nor mix with the rest of the people until the time of their uncleanness is done. And when the 14 days are finished, a priest/medical officer shall look/test and see if the virus has passed. If it has not passed, they shall be unclean for another 14 days, while if it has passed, they are to be declared clean and are free to come and go as they wish. This is the Law of COVID-19."

One can see where the Laws Yahuweh gave in the Torah are no different from the Laws we still live by today, and the reasons why He gave them are also no different from the reasons why we have them today. Which is to love and care about our neighbors as we would love and care about ourselves. The only difference between today and what their lives were like during that time is that we have things like indoor plumbing and copious amounts of soap which allow us to clean things in ways they never had the ability to clean things in.

...

There is also the Laws against drunkenness found in The entire point behind drinking alcohol of any kind in any quantity is to make one care less about the things they don't want to care about. Whether that be stressful days, or emotional stresses. This is the entire reason why is to escape and not care. But

the problem with this is how can one love others when one no longer cares about anything? The choice to love comes out of us caring about whoever it is we are choosing to love.

...

4 “You shall not muzzle an ox while it [b]treads out *the grain*.
[b] threshes

This is quite a neat Law because one sees Yahuweh’s love for the animals, that they would be able to eat of the produce that they are working hard for. If one looks up something like “cow threshing” online and watches people still threshing grain with cows to this day, one can really get a feel for why Yahuweh would add this Law, not only because of the kind of difficult work it takes, but also because one can imagine how difficult it would be for the cows to have all of that hay right there in front of them for hours on end without getting to eat any of it.

...

Going in a bit of a different vein, there is also the Law against charging any interest on loans that one can see this love in, which is found in Exodus 22, Leviticus 25, and Deuteronomy 23.

Exodus 22

25 “If you lend money to any of My people who are poor among you, you shall not be like a moneylender to him; you shall not charge him interest.

26 If you ever take your neighbor’s garment as a pledge, you shall return it to him before the sun goes down.

27 For that is his only covering, it is his garment for his skin. What will he sleep in? And it will be that when he cries to Me, I will hear, for I am gracious.

Leviticus 25

35 ‘If one of your brethren becomes poor, and falls into poverty among you, then you shall help him, like a stranger or a sojourner, that he may live with you.

36 Take no usury or interest from him; but fear your God, that your brother may live with you.

37 You shall not lend him your money for usury, nor lend him your food at a profit.

38 I *am* the LORD your God, who brought you out of the land of Egypt, to give you the land of Canaan *and* to be your God.

Deuteronomy 23

19 “You shall not charge interest to your brother—interest on money *or* food *or* anything that is lent out at interest.

20 To a foreigner you may charge interest, but to your brother you shall not charge interest, that the LORD your God may bless you in all to which you set your hand in the land which you are entering to possess.

When one can no longer make money off of other people when loaning someone money, it takes away all incentives to loan people money other than because you want to help that person do something. So

instead of loaning people money being about greedy and taking advantage of people, it becomes about love and helping people. And while the concept of repossessing someone's property when they didn't pay back a loan could still be there, one still could never reposses any more than the value of the original loan, because that would then be gaining interest on the loan. It's also interesting how things like banks wouldn't really even exist anymore, because the way a bank makes money is by charging interest on loans, and if one can't charge interest on a loan anymore, how does a bank exist anymore?

Also, looking at it from the other side of the person taking out the loan, the thing that's interesting is that, when there is no incentive for people to give out loans other than to help and love someone, one can no longer even go into debt without having a real need for the money because one would no longer be able to even find anyone willing to lend the money in the first place, unless they were lending it to help you in some way. So looking at our modern world where practically everyone is in debt, it basically completely takes away the ability for people to go into debt out of greed or covetousness, and instead only go into debt when they really need something.

From both the perspective of the one lending the money and the one being given the money, this Law transforms something that everyone in our modern society knows is pretty much nothing but selfishness and greed and something that pretty much everyone has some problem or gripe with, into something that is all about love.

...

One also finds the Law of the Jubilee in Leviticus 25, where every fifty years, all land besides houses sold within a walled city would be returned to its original owners and family group. And the interesting thing here is that no matter how bad things may have gotten in a family's situation, every fifty years there is basically this nationwide reset where everyone's homes and land and heritage is restored to them. Every fifty years, the entire homeless population of the nation is no longer homeless, because they have a place that is their own again that they can live and land that they can use.

...

Leviticus 25

8 'And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years.

9 Then you shall cause the trumpet of the Jubilee to sound on the tenth *day* of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.

10 And you shall consecrate the fiftieth year, and proclaim liberty throughout *all* the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.

11 That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather *the grapes* of your untended vine.

12 For it is the Jubilee; it shall be holy to you; you shall eat its produce from the field.

13 'In this Year of Jubilee, each of you shall return to his possession.

14 And if you sell anything to your neighbor or buy from your neighbor's hand, you shall not oppress one another.

15 According to the number of years after the Jubilee you shall buy from your neighbor, and according to the number of years of crops he shall sell to you.

16 According to the multitude of years you shall increase its price, and according to the fewer number of years you shall diminish its price; for he sells to you *according* to the number *of the years* of the crops.

17 Therefore you shall not [a]oppress one another, but you shall fear your God; for I *am* the LORD your God...

...23 'The land shall not be sold permanently, for the land *is* Mine; for you *are* strangers and sojourners with Me. 24 And in all the land of your possession you shall grant redemption of the land.

25 'If one of your brethren becomes poor, and has sold *some* of his possession, and if his redeeming relative comes to redeem it, then he may redeem what his brother sold.

26 Or if the man has no one to redeem it, but he himself becomes able to redeem it,

27 then let him count the years since its sale, and restore the remainder to the man to whom he sold it, that he may return to his possession.

28 But if he is not able to have *it* restored to himself, then what was sold shall remain in the hand of him who bought it until the Year of Jubilee; and in the Jubilee it shall be released, and he shall return to his possession.

29 'If a man sells a house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year he may redeem it.

30 But if it is not redeemed within the space of a full year, then the house in the walled city shall belong permanently to him who bought it, throughout his generations. It shall not be released in the Jubilee.

31 However the houses of villages which have no wall around them shall be counted as the fields of the country. They may be redeemed, and they shall be released in the Jubilee.

32 Nevertheless the cities of the Levites, *and* the houses in the cities of their possession, the Levites may redeem at any time.

33 And if a man purchases a house from the Levites, then the house that was sold in the city of his possession shall be released in the Jubilee; for the houses in the cities of the Levites *are* their possession among the children of Israel.

34 But the field of the common-land of their cities may not be sold, for it *is* their perpetual possession.

-[a] *mistreat*

One also has the Laws about servanthood and slavery found in several places in the Torah. With this particular one it can be a bit difficult to see where the love would ever be in it because we've never known a slavery and servanthood that had love in it, and all that we've known is something that abuses and uses people. It can also be a bit difficult for us to understand why, when Yahuweh could have done anything He wanted and set up society any way He wanted to, would He allow a society with things like slavery and servanthood in it. It's difficult for us to understand because it seems like there are so many better ways of doing things, and certainly in our modern societies, we feel like we've figured out a way of life that is much better than this whole concept of slavery and servanthood.

However, ironically enough, it's actually in what has been said above that one finds the love and the reason why Yahuweh allowed these things and has these things as part of the Torah. And it's because it's all about servanthood, and if we bring in everything that has been talked about in the previous chapter about servanthood, one can see why Yahuweh would have this as part of the Torah and His society that He set up. Because learning how to serve and love others through serving is one of the most important things to Him that we learn, and looking at it from this perspective, what better way for everyone to learn how to love each other through serving each other, than to have the entire society based around serving each other, and therefore, learning how to love each other through serving each other? It's like, what better way to learn how to be a servant and have a heart for serving, than to actually be a servant and have a heart for serving?

As for people being abused in slavery and servanthood as they have been so much in our societies, one of the important things to remember about the Torah is the way that Yahuweh gave it as a complete package that He means for us to live by in its entirety. It's not something where one can pick and choose what Laws they want to follow and live by, or something where one can separate out certain Laws from other Laws and look only at those Laws. It's an entire system or book of Laws that one must live by all together, just the same as the Laws of our nations and societies must be lived by all together.

So bearing this in mind, when one looks at the Laws about servanthood and slavery, or if one might want to try to hire people as servants or slaves, one also has to look at the Law in Leviticus 19 which talks about loving one's neighbor as oneself and live by that as well, which in this case would mean treating one's servants well and with love, just as one would want to be treated well and with love if one was a servant.

Leviticus 19

17 'You shall not hate your brother in your heart. You shall surely [b]rebuke your neighbor, and not bear sin because of him.

18 You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I *am* the LORD.

-[b] *reprove*

Or if we look at the laws that allowed foreigners as slaves, even though one could take a foreigner as a slave, one also has to remember the law in Exodus 22 where Yahuweh specifically says that one cannot mistreat or oppress a foreigner or stranger in the land, as well as Leviticus 19:33-34 which talks about loving the stranger in the land as one loves oneself, just as Leviticus 19:18 above talks about loving one's neighbor as oneself. So even though one can buy someone as a slave, again, one still can't mistreat that person without breaking Yahuweh's Law and living in sin.

Exodus 22

21 "You shall neither mistreat a stranger nor oppress him, for you were strangers in the land of Egypt.

Leviticus 19

33 'And if a stranger dwells with you in your land, you shall not mistreat him.

34 The stranger who dwells among you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I *am* the LORD your God.

So the interesting thing ones sees is that, even though Yahuweh's Laws allow slavery and servanthood, in order to actually live the entire Torah and live without sin the way Yahuweh intended us to live, one couldn't mistreat one's servants and slaves without breaking the Law, and as a master, one would still have to love one's servants and slaves as one would love oneself. One would still have to care of one's servants and slaves, and have true love for them.

Another interesting thing to note as well is the way that Yahuweh actually gave provision for both servants and slaves to leave their masters at certain time intervals, but also anytime they wanted to if they ran away. And it wasn't just if a master was harsh toward them either, and weren't following these Laws of loving their neighbors as themselves. It was for everyone, and everyone would have had different ways that they could be free of their masters.

The first provision is one found in Exodus 21, which talks about a servant being able to leave their master every seven years if that is something they want to do.

Exodus 21

1 "Now these *are* the [a]judgments which you shall set before them:

2 If you buy a Hebrew servant, he shall serve six years; and in the seventh he shall go out free and pay nothing.

3 If he comes in by himself, he shall go out by himself; if he *comes in* married, then his wife shall go out with him.

4 If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.

5 But if the servant plainly says, 'I love my master, my wife, and my children; I will not go out free,'

6 then his master shall bring him to the judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.

- [a] *ordinances*

The second one is found in Leviticus 25 and is tied to the year of Jubilee. And on this year of Jubilee that would come every fifty years, not only would all land go back to its original owner, all slaves and servants are suppose to go free as well.

Leviticus 25

39 'And if *one of* your brethren *who dwells* by you becomes poor, and sells himself to you, you shall not compel him to serve as a slave.

40 As a hired servant *and* a sojourner he shall be with you, *and* shall serve you until the Year of Jubilee.

41 And *then* he shall depart from you—he and his children with him—and shall return to his own family. He shall return to the possession of his fathers.

42 For they *are* My servants, whom I brought out of the land of Egypt; they shall not be sold as slaves.

43 You shall not rule over him with [c]rigor, but you shall fear your God...

...47 'Now if a sojourner or stranger close to you becomes rich, and *one of* your brethren *who dwells* by him becomes poor, and sells himself to the stranger *or* sojourner close to you, or to a member of the stranger's family,

48 after he is sold he may be redeemed again. One of his brothers may redeem him;

49 or his uncle or his uncle's son may redeem him; or *anyone* who is near of kin to him in his family may redeem him; or if he is able he may redeem himself.

50 Thus he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Jubilee; *it shall be* according to the time of a hired servant for him.

51 If *there are* still many years *remaining*, according to them he shall repay the price of his redemption from the money with which he was bought.

52 And if there remain but a few years until the Year of Jubilee, then he shall reckon with him, *and* according to his years he shall repay him the price of his redemption.

53 He shall be with him as a yearly hired servant, and he shall not rule with rigor over him in your sight.

54 And if he is not redeemed in these *years*, then he shall be released in the Year of Jubilee—he and his children with him.

55 For the children of Israel *are* servants to Me; they *are* My servants whom I brought out of the land of Egypt: I *am* the LORD your God.

-[c] *severity*

The third provision is for any and all slaves, and can be found in Deuteronomy 23 where it specifically forbids sending a slave back to his or her master after he or she escapes from that person. And it's not even that person becoming a slave to someone new either, but instead living as a completely free person wherever they want to within the land of Israel. And the interesting thing about this Law is the way that it actually makes slavery into something that is fairly similar to what we have today in our modern times where one can leave their master, or their boss and the place they work, anytime they want to, and are free to go anywhere they want to after leaving. This Law would also mean one could find a new boss or master, and if that master was cruel as well, one could again leave and go to another new boss or master, just like what we do in our societies.

Deuteronomy 23

15 “You shall not give back to his master the slave who has escaped from his master to you.

16 He may dwell with you in your midst, in the place which he chooses within one of your gates, where it seems best to him; you shall not oppress him.

And finally, the fourth provision found in Exodus 21 is all about a master striking their servant in a way that causes permanent damage to their body, and because of this happening, Yeshua says they are to go free for the sake of the harm that has been caused.

Exodus 21

26 “If a man strikes the eye of his male or female servant, and destroys it, he shall let him go free for the sake of his eye.

27 And if he knocks out the tooth of his male or female servant, he shall let him go free for the sake of his tooth.

So looking at all of these verses and taking into account Yeshua's Laws about servants and slaves going free, and His Law of loving others, one can see where Yahuweh's concept of slavery and servanthood would have been very different from what we have known in our societies, and if one were truly living

the entire Torah like He wants us to, it would actually mean a master loving his servants and slaves and taking care of them in the same way he takes care of himself, and it would mean slavery and servanthood not being the same kind of trap we in our societies always make it into.

It's also interesting that in Jeremiah 34, we actually see Yahuweh telling the nation of Israel to let go of all of their slaves and obey these Laws of letting go of their slaves, and even though the nation of Israel does at first, they then go back on their promise and take back all of their slaves again. So in response to this taking back of their slaves and not doing what He says to do in His Laws, we then read in verse 17 Yeshua saying He is therefore going to utterly destroy them, and this in the end becomes another reason for why Yahuweh brings the king of Babylon back to Israel to destroy the only parts that are left of the nation of Israel, because as in this and so many other things as well, they are not loving others like He says to do in His Laws, and are instead making slavery into the kind of awful trap we have always known in it to be in all of our own societies. As we read later in Jeremiah, we also find that most of the ones who lived through Babylon attacking ended up going to Babylon as slaves themselves, and there is kind of a justice there of people not letting go of their slaves, and they then becoming slaves themselves who are not let go of.

But all of this revolves around this issue of letting go of one's slaves as Yeshua says to do in His Laws, and we can see how serious this letting go of one's slaves is to Yeshua, that this would be one of the big reasons why He would wipe out the only part of the nation of Israel that was left, and have who knows how many thousands of people killed, all because of this issue.

Jeremiah 34

8 This is the word that came to Jeremiah from the Lord, after King Zedekiah had made a covenant with all the people who were at Jerusalem to proclaim liberty to them:

9 that every man should set free his male and female slave—a Hebrew man or woman—that no one should keep a Jewish brother in bondage.

10 Now when all the princes and all the people, who had entered into the covenant, heard that everyone should set free his male and female slaves, that no one should keep them in bondage anymore, they obeyed and let them go.

11 But afterward they changed their minds and made the male and female slaves return, whom they had set free, and brought them into subjection as male and female slaves.

12 Therefore the word of the Lord came to Jeremiah from the Lord, saying,

13 “Thus says the Lord, the God of Israel: ‘I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying,

14 “At the end of seven years let every man set free his Hebrew brother, who [b]has been sold to him; and when he has served you six years, you shall let him go free from you.” But your fathers did not obey Me nor incline their ear.

15 Then you [c]recently turned and did what was right in My sight—every man proclaiming liberty to his neighbor; and you made a covenant before Me in the house which is called by My name.

16 Then you turned around and profaned My name, and every one of you brought back his male and female slaves, whom you had set at liberty, at their pleasure, and brought them back into subjection, to be your male and female slaves.’

17 “Therefore thus says the Lord: ‘You have not obeyed Me in proclaiming liberty, every one to his brother and every one to his neighbor. Behold, I proclaim liberty to you,’ says the Lord—‘to the sword, to pestilence, and to famine! And I will deliver you to trouble among all the kingdoms of the earth.

18 And I will give the men who have transgressed My covenant, who have not performed the words of the covenant which they made before Me, when they cut the calf in two and passed between the parts of it—

19 the princes of Judah, the princes of Jerusalem, the [d]eunuchs, the priests, and all the people of the land who passed between the parts of the calf—

20 I will give them into the hand of their enemies and into the hand of those who seek their life. Their dead bodies shall be for meat for the birds of the heaven and the beasts of the earth.

21 And I will give Zedekiah king of Judah and his princes into the hand of their enemies, into the hand of those who seek their life, and into the hand of the king of Babylon's army which has gone back from you.

22 Behold, I will command,' says the Lord, 'and cause them to return to this city. They will fight against it and take it and burn it with fire; and I will make the cities of Judah a desolation without inhabitant.' ”

-[b] Or *sold himself*

-[c] Lit. *today*

-[d] Or *officers*

Looking at the overall society as well, I think another interesting thing is the way that the society Yeshua talks about here in the Torah with everyone serving each other, really is the same kind of society that one can see Yeshua talking about in the Gospels when He says the greatest in His kingdom are those who serve, and that everyone's goal in life should be learning how to serve each other. And even though in heaven we most likely won't be each others slaves and servants since Yahuweh Himself will be our master, what He talks about in the Gospels produces the same result as the society talked about in the Torah of everyone serving each other. From the least to the greatest in His kingdom, people will love and serve each other, just as from the least to the greatest in the society He set up here on earth through the Torah, people were meant to love and serve each other, as long as they lived by the Torah. There is a continuity, one might say, between what our Creator talks about in the Gospels with the greatest in His kingdom being those who serve, and what our Creator talks about in the Torah with society being about people serving each other. One can see where the society of the Torah is actually the society of heaven, and it's because He is the same person in both and because serving others, and loving others through serving others, means a lot to Him.

From the master side of things, it's also really neat how one can see even Yahuweh as our master living the idea and Law of loving the ones who serve Him, just as a master in the Torah should love the ones who serve him or her. Because even though Yahuweh is our master, He still loved us so much that He came and died for us on the cross. He actually went through all of that pain and suffering for us who serve Him. And it's not just dying on the cross for us either, but just reading the Bible and the things He says and does, one can feel how much love and compassion and caring He has for us, even as His servants, and as His adopted sons and daughters.

We can also see this true love in what Yeshua says about witchcraft and magic as well, and other things like that that are all about interacting with demons.

...

Deuteronomy 18

9 “When you come into the land which the LORD your God is giving you, you shall not learn to follow the [d]abominations of those nations.

10 There shall not be found among you *anyone* who makes his son or his daughter pass[e] through the fire, *or one* who practices witchcraft, *or* a soothsayer, or one who interprets omens, or a sorcerer,

11 or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead.

12 For all who do these things *are* [f]an abomination to the LORD, and because of these abominations the LORD your God drives them out from before you.

13 You shall be [g]blameless before the LORD your God.

14 For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the LORD your God has not [h]appointed such for you.

-[d] *detestable acts*

-[e] Be burned as an offering to an idol

-[f] *detestable*

-[g] Lit. *perfect*

-[h] *allowed you to do so*

...

The real, true heart of wanting to be able to do magic and witchcraft and the desire for supernatural power by itself, is always about the power and control over life that it gives one. Whether one wants to use that power and control to bring about pleasant things like healing or a nice life etc., or to bring about unpleasant things, like curses or disease etc., the heart is still the same no matter what one wants to do with that power. It is always about having the power to make life what you want it to be, and make other's lives what you want them to be.

...

This is also the same thing with prayer as well. That it can be very easy to turn talking to Yahuweh about things going on in one's life, and asking Him for help, into trying to force Yahuweh to do what one wants Him to do, and force one's own will above His will. And even though we may be praying to Yeshua, if we are trying to force our will to be done, and trying to force Him to use His supernatural power to make our will be done, it is witchcraft, because it is the same heart of witchcraft. It is about using Yeshua to gain power and control over one's own life, as well as other people's lives. And this is one of the reasons why what He talks about with prayer in Matthew 6 is so important, where He says to pray for His will to be done, because it is the only way to get out of the heart of witchcraft, and that heart of control. To give up our own will, and to give up control, is the only way to get out of trying to control and gain power, and looking at Yahuweh like some kind of tool to accomplish one's own desires, much like witchcraft is simply a tool to accomplish one's own desires.

Matthew 6

8 “Therefore do not be like them. For your Father knows the things you have need of before you ask Him.

9 In this manner, therefore, pray:

Our Father in heaven,

Hallowed be Your name.

10 Your kingdom come.
Your will be done
On earth as *it is* in heaven.
11 Give us this day our daily bread.
12 And forgive us our debts,
As we forgive our debtors.
13 And do not lead us into temptation,
But deliver us from the evil one.
[d]For Yours is the kingdom and the power and the glory forever. Amen.
14 “For if you forgive men their trespasses, your heavenly Father will also forgive you.
15 But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.
-[d] NU omits the rest of v. 13

...

Is it really love to control other people and force them to do what you want them to do, or force them to become what you want them to become? Is it love to try to use your mind in order to make sure a parking space you want is available for yourself, even though someone else might need it? Isn't that selfishness, rather than love?

...

But maybe the best place we can see how things like witchcraft, and sorcery, and magic, and all the other ways one interacts with demons, are all about a choice of love for Yeshua, is in Jeremiah 44 where we find a group of Israelites who plan to go to Egypt after the entire nation of Israel has been destroyed by the king of Babylon, Nebuchadnezzar. And while the greater context is about them asking Jeremiah to ask Yahuweh whether they should go to Egypt or not, and afterward them going to Egypt anyway after Yahuweh says not to, what makes this little section quoted below so interesting is the way they talk about having plenty of food and being well-off while burning incense to the queen of heaven and worshiping other gods, but at least their perception was that when they stopped, they, “have lacked everything and have been consumed by the sword and by famine.” And basically what they tell Jeremiah is that they aren't going to follow Yahuweh because when they did, they lacked, while when they burned incense, they didn't lack, and had this certain life they liked and wanted. So they are going to continue burning incense to other gods because they want this certain life they liked before. Jeremiah then proceeds to tell them that the reason they are currently lacking is because of all of the idol worship and incense burning, and because of all the abominations and evil everyone was doing to each other, and that Yahuweh could no longer bear how utterly awful people they had become. But at least for all of this talk about witchcraft, the important part to see is that basically the entire reason why the people rejected Yahuweh and chose to follow after other gods, was simply because of the stuff they could gain, and the power and control over their lives that they at least perceived worshiping the other gods gave them.

Jeremiah 44

15 Then all the men who knew that their wives had burned incense to other gods, with all the women who stood by, a great multitude, and all the people who dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying:
16 “As for the word that you have spoken to us in the name of the LORD, we will not listen to you!
17 But we will certainly do whatever has gone out of our own mouth, to burn incense to the queen of heaven and pour out drink offerings to her, as we have done, we and our fathers, our kings and our

princes, in the cities of Judah and in the streets of Jerusalem. For *then* we had plenty of [f]ood, were well-off, and saw no trouble.

18 But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine.”

19 *The women also said*, “And when we burned incense to the queen of heaven and poured out drink offerings to her, did we make cakes for her, to worship her, and pour out drink offerings to her without our husbands’ *permission*?”

20 Then Jeremiah spoke to all the people—the men, the women, and all the people who had given him *that* answer—saying:

21 “The incense that you burned in the cities of Judah and in the streets of Jerusalem, you and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and did it *not* come into His mind?

22 So the LORD could no longer bear *it*, because of the evil of your doings *and* because of the abominations which you committed. Therefore your land is a desolation, an astonishment, a curse, and without an inhabitant, as *it is* this day.

23 Because you have burned incense and because you have sinned against the LORD, and have not obeyed the voice of the LORD or walked in His law, in His statutes or in His testimonies, therefore this calamity has happened to you, as *at* this day.”

-[f] Lit. *bread*

And it’s really this that brings up an important question, which is, if the only reason one is with someone is because of what one can get from them, is that love, or is that selfishness? To put things into the perspective of our earthly relationships with each other, what would we think about someone who said to us, “I don’t actually care about you at all. I’m only with you for the wealth and the life and the stuff I can gain from you, and if you don’t give me what I want, I’ll leave?” There is no true love in a relationship like that, and yet, this is exactly who we are a lot of the time, and what was in the heart of the people in Jeremiah 44. All that really mattered to them was the life they wanted, and if Yahuweh did not give them the life they wanted, they became quite willing to turn their back on Him, because they did not actually love Him and instead simply loved themselves and the life Yahuweh or any other gods could give them. Their relationship with Yahuweh wasn’t actually about Him. It was about what they could gain from Him and how they could use Him to get what they wanted, and it didn’t actually matter what god they worshiped, just as long as they got what they wanted, because that’s all they cared about.

But there is also another thing we see in this testimony as well, which is the way that it was Yeshua not giving them this life they wanted that actually exposed what was truly in their hearts. Because as they talk about in verse 18, they actually did stop burning incense to the queen of heaven for a time, and one would think that would mean they had turned their back on the false idols and had chosen to follow Yeshua instead. Yet, what actually happens is that when Yeshua does not give them the life they wanted, their true hearts are exposed. That turning to Yahuweh wasn’t actually out of love for Him, but was instead out of a selfish motivation, and since this event happens right after Jerusalem is taken and what was left of the nation of Israel is destroyed, most likely that motivation was simply so they would not lose the riches and life they had by Israel being destroyed, and it was to try to manipulate Yeshua into not taking away all of that lifestyle they had. But it is interesting how Yeshua not giving us what we want or the life we want or intervening the way we want during difficult times, really does expose what is truly in our hearts and whether we actually do love Him, or only love what we want Him to do for us. Because when we truly love Yahuweh, and being with Him is only out of that love, it doesn’t matter if He does things for us or not, because the reason why we are with Him or following Him isn’t for what we believe we can gain from Him in the first place. It’s simply because we love Him, and it is our

choice to stay with Him no matter if life is good or bad, easy or difficult, and our choice to trust Him even with the difficulties and pains. It's not about what we can gain or how we can use Yeshua to get what we want. It's about actual, real love. And I think one really does have to ask the question, that if we're not willing to stick with Him through the hard things in life, or when He doesn't make our lives perfect like we want Him to, what kind of love or relationship is that even? It certainly isn't a real, selfless, true kind of love for Him, or a, "Greater love has no one than this, than to lay down one's life for his friends," kind of love, which He loves us with. And one has to wonder, are we actually willing to lay down our lives for Him, like He did for us, and to lay down all those things we want Him to do? Is it not love to lay down our life like He did? Can we simply love Him without any strings attached to that love, or conditions He must meet for that love?

It's also interesting that as we look at the testimony of Job in the book of Job, one of the biggest principles or ideas that his testimony is all about is this whole concept of whether he loves Yahuweh for the stuff and protection He gives, or if he truly loves only Yahuweh. And this is even a big part of why he even goes through everything he goes through, is over this question that is raised of whether or not his love is true. And as we read in the book of Job, we can see where the specific way his love is proven to be true or not is in Yeshua allowing everything He has given Job to be taken away from him, as well as Job going through hard things without Yeshua intervening to end his suffering and difficulties. It's basically the same thing that happens in Jeremiah 44, where Job doesn't have the life he once had and it is instead full of all this hardship, yet unlike the ones talking to Jeremiah, Job's love for Yeshua is proven to be true, and even in the midst of all his suffering, he does not turn away from Yahuweh. He certainly doesn't like what he is going through and thinks Yeshua is wrong for letting everything happen to him, but he also never rejects Yeshua either, and stays faithful because his love for Yeshua is indeed a true love that isn't based on what Yeshua does for him.

But after looking at these two testimonies, let's now look at things like witchcraft and sorcery. And the question we have to ask is, why would we choose witchcraft and sorcery instead of following Yeshua and letting Yahuweh's will be done in our lives? Or if we have known Yeshua, why would we reject Him and go after witchcraft and sorcery? And the answer to those questions is actually one of the biggest difficulties we tend to have with Yahuweh, which is simply that Yahuweh is His own self, just like we are, and He has all of His own thoughts and will and choices He makes, just like we do. And while it may sound strange that something so obviously known to us would be one of the biggest difficulties, and it's like, of course He has His own will and makes His own decisions, everybody knows that, the reason why it becomes such a difficult thing for us is that it means He can decide something that isn't our own will or what we want, and we generally have a hard time with that sort of thing. We would rather have our will be done and be in control over what happens to us, and to trust Yahuweh with our lives and even the pain we may go through, is very hard for us to do. It's just very hard to let someone else have their will being done in one's life, when one's own will is for something else to be done, and it's hard to trust that Yeshua actually does know what is best, or is even doing the best thing in your life, especially when the best thing is to be going through pain or difficulties like Job that He isn't intervening with. And it's really this trust that becomes such a crucial thing in the end, because if we can't trust Him and we can't trust that His will and His way of doing things is right, then we have to find some way of basically taking away His will, and have the power like He does to change our lives, yet we ourselves be in control over it. And this is where witchcraft and sorcery come in, because it gives us, at least that perceived power, to supersede Yeshua's will.

But we also have to ask another question in a more direct way, which is, what do we use all of that power and control for? And, well, the answer is of course to make life the way we want it to be. It is to "correct" Yeshua's will and decisions, and to make our life and other people's lives and the world around

us into what we believe is right, apart from any of Yeshua's desires. And whether that is trying to bring about things that feel good or things that feel bad, blessing or cursing, it is always the same rejection of Yeshua, and who He is and the choices He makes with the power He has, in favor of gaining whatever it is one wants and making the world around one into whatever one wants it to be. It is always the same desiring the power of Yahuweh to get what one wants, without Yahuweh being in control of that power.

This is something that can also be seen with the whole idea of "Spiritual Laws" as well, which are in both witchcraft, and more recently, now also Christianity. It's again all about trying to have the supernatural power of Yahuweh to make life into what one wants it to be, but without Yahuweh being a part of it. It's like, "You can just use these Spiritual Laws to make life what you want, and you don't even have to ask Yahuweh for anything or let His will be a part of anything. You yourself can have the power to change your life and the world around you, because like physical and natural Laws, these are just Laws of the Spiritual dimension that work without Yahuweh, and without Him even deciding anything. Yeshua's will doesn't have to be done."

But trying to take Yeshua out of the equation, is not loving Yeshua. It is hating Yeshua, and hating His will and His thoughts, and wanting to live life without Him. It is rejecting Him. And conversely, it's the willingness to let Yeshua have the power and be who He is, to do what He knows is best without trying to make Him cease to exist, that is love for Him. To actually love His thoughts and ways, and to say, "let Your will be done because I love what you do and who you are," is love for Him. And this is the issue that is always at the core of witchcraft, and all forms of trying to have supernatural power or trying to use Yahuweh to shape our lives into what we want. What and who do we love? What is actually in our heart? Is it the life and the power to get what we want that we love, or is it Yeshua that we love, and would we stay by His side even if it meant being dirt poor and having nothing else in life but Him? To use the phrases in our modern wedding vows, is our love, "for better, for worse, for richer, for poorer, in sickness and in health," through the hard times and the pleasant times, or is our love for only as long as we get what we want?

And it's really here that things probably start to sound a bit familiar, because another way of saying all of this is, we reject Yahuweh and go after witchcraft and magic and the occult because all we care about is the life we want, and we don't care if Yahuweh gives us that life, or the demons behind the witchcraft and magic give us that life, just as long as we get what we want. And this is exactly what the Israelites talking to Jeremiah did in Jeremiah 44. They simply did not care about Yeshua or have any love for Him, and all they cared about was making life into what they wanted it to be, and we go after witchcraft for the same reason that all we care about is making our life and other's lives into what we want it to be. To put it simply, it's because we're blessing diggers, and feeling good diggers, and I want my own way diggers, that we turn our backs on Yeshua and choose things like witchcraft instead, and in the exact same way a gold digger is only with someone because of what they can gain from that person, the only reason we want to be with Yahuweh is for the things we think we can gain from Him, and when He doesn't give us the gold we want, we leave him to try to find someone else who will give us the gold we want, who will give us the life and the blessings and the good feelings we want. It's because we didn't truly love Him at all, we just selfishly used Him to try to get what we wanted out of life, and we go after other lovers, the demons behind the magic and witchcraft, because we want them to give us the gold and make life what we want it to be. So we say, "I will be God in my and in other people's lives, because God doesn't do it right. He didn't give me what I wanted, and He doesn't give other people what they want. So I'll use magic to get what I want, and I'll use magic to give people what they want. I will find some other power, some other spouse, to get what I want, because all I want is what I want, and all I care about is what I want. Being with Yeshua, or being with demons, makes no difference to me, as long

as I get what I want.” And it is the desire for our own way and will that causes us to make the same choices the people did in Jeremiah 44.

But in the end, to have the life we want, is to be separated from Yahuweh, because His path is not our own will, and He doesn’t walk the path of our own will. For His ways are not our ways, and His thoughts are not our thoughts, and as the heavens, and all the many galaxies and stars that are light years away, are so much higher than the earth, so are His ways and thoughts higher than ours, and His path higher than ours. And by our choice to leave Him for our gold, we leave a life with Him, and we leave living forever with Him, and by finding the life we always wanted through our other lovers, we will lose Him, for as He says in Matthew 10, it is only in the giving up of our own life and our own will and our own thoughts and ways, that we will find Him and walk with Him.

Isaiah 55

6 Seek the LORD while He may be found,
Call upon Him while He is near.

7 Let the wicked forsake his way,
And the unrighteous man his thoughts;
Let him return to the LORD,
And He will have mercy on him;
And to our God,
For He will abundantly pardon.

8 “For My thoughts *are* not your thoughts,
Nor *are* your ways My ways,” says the LORD.
9 “For *as* the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts.

Matthew 10

37 He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.
38 And he who does not take his cross and follow after Me is not worthy of Me.
39 He who finds his life will lose it, and he who loses his life for My sake will find it.

And this is the choice that we must all make. Are we going to trust Yahuweh, and let Him have His will and His way in our lives, and stick with Him even when the going gets tough, or does the love only for ourselves that is in our hearts get exposed by our choice for power and control instead of Him? Do we actually love Yahuweh, or are we just using Him for our own selfishness, or using Him to accomplish our own desires? Do we love Him, or do we love the gold and the blessings and the nice life we want Him to give us? Do we really love Him? Do we really...truly...love Him, with an unselfish love that isn’t about anything but simply Him? Do we actually care about Him, or do we try to manipulate Him with our words of love, to gain things for ourselves? What is in our hearts that the difficult things in life expose, and the things that don’t go our own way expose? Are we going to go after other lovers when the going gets tough? Or if we have never known Yahuweh, have we fallen in love so much with the perceived power and control over life the witchcraft gives us, that we are unwilling to give up our other lovers to follow after Yahuweh, and love only Him? And in this way one can see again, that the choice for or against witchcraft and sorcery and the interacting with demons, is a choice between true love for

Yahuweh that does not use Him, or selfishness and love for oneself. Again, just as Yeshua says, His Laws hang upon true love for Him and others, and this is the heart of His Laws.

As we read in several places of the Torah, like ..., we can see the Laws about the various sacrifices, both animal and plants, that were to be done.

...

One of the really interesting things about these plant and animal sacrifices, is that as we read more of the Bible, and read more things that Yahuweh talks about later on, we can start to see where the sacrifices weren't actually about the sacrifice itself. The reason for doing them wasn't just to kill an animal, or to give grain and plants for no reason. And they also weren't about selfishly using Yahuweh to gain blessings, or using Yahuweh to make life go the way one wants it to, or somehow feeding Yahuweh something in order to stop His anger. These are the kinds of things that we usually think they are about because these are the things that they have been about in every pagan religion all through time. But as said above, when we read more of the Bible, and we get to read some of the recorded things He spoke through the prophets He sent later on, we start to see the way that His heart with a lot of the sacrifices was actually always about our hearts and our relationship with Him, and about things that would happen in our hearts as a result of the sacrifices. Even, the changing of our hearts into loving others with our actions. Just as He says in Matthew that His Laws are about love for Him and love for others, even many of these Laws too are about love for Him and love for others. And this is something that we can start to see as we look in places like Hosea 6, or Isaiah 1, or Micah 6, or 1 Samuel 15...

...

Hosea 6

4 "O Ephraim, what shall I do to you?

O Judah, what shall I do to you?

For your faithfulness is like a morning cloud,

And like the early dew it goes away.

5 Therefore I have hewn *them* by the prophets,

I have slain them by the words of My mouth;

And [b]your judgments *are like light that* goes forth.

6 For I desire mercy[c] and not sacrifice,

And the knowledge of God more than burnt offerings.

-[b] Or *the judgments on you*

-[c] Or *faithfulness or loyalty*

Isaiah 1

11 "To what purpose *is* the multitude of your sacrifices to Me?"

Says the LORD.

"I have had enough of burnt offerings of rams

And the fat of fed cattle.

I do not delight in the blood of bulls,
Or of lambs or goats.
12 “When you come to appear before Me,
Who has required this from your hand,
To trample My courts?
13 Bring no more futile[f] sacrifices;
Incense is an abomination to Me.
The New Moons, the Sabbaths, and the calling of assemblies—
I cannot endure iniquity and the sacred meeting.
14 Your New Moons and your appointed feasts
My soul hates;
They are a trouble to Me,
I am weary of bearing *them*.
15 When you [g]spread out your hands,
I will hide My eyes from you;
Even though you make many prayers,
I will not hear.
Your hands are full of [h]blood.
16 “Wash yourselves, make yourselves clean;
Put away the evil of your doings from before My eyes.
Cease to do evil,
17 Learn to do good;
Seek justice,
Rebuke [i]the oppressor;
[j]Defend the fatherless,
Plead for the widow.
-[f] *worthless*
-[g] Pray
-[h] *bloodshed*
-[i] Some ancient vss. *the oppressed*
-[j] *Vindicate*

Micah 6

6 With what shall I come before the LORD,
And bow myself before the High God?
Shall I come before Him with burnt offerings,
With calves a year old?
7 Will the LORD be pleased with thousands of rams,
Ten thousand rivers of oil?
Shall I give my firstborn *for* my transgression,
[c]The fruit of my body *for* the sin of my soul?
8 He has shown you, O man, what *is* good;
And what does the LORD require of you
But to do justly,
To love [d]mercy,
And to walk humbly with your God?
-[c] My own child
-[d] Or *lovingkindness*

1 Samuel 15

22 So Samuel said:

“Has the LORD *as great* delight in burnt offerings and sacrifices,
As in obeying the voice of the LORD?
Behold, to obey is better than sacrifice,
And to heed than the fat of rams.

23 For rebellion *is as* the sin of [d]witchcraft,
And stubbornness *is as* iniquity and idolatry.
Because you have rejected the word of the LORD,
He also has rejected you from *being* king.”

-[d] *divination*

...

My brother, sister, and I all went to a Christian school for many of our elementary and high school days, and I remember during the 3rd grade, my teacher had our whole class bring our favorite stuffed animal to school one day, without telling us why she wanted us to do so. And it wasn't until that day we brought our favorite stuffed animal that we then learned we were going to have to do a fake sacrifice of it, and just like it talks about for some of the sacrifices in the Torah, we ourselves would have to do the killing of it. And even though what we were doing was simply reenacting the actions without doing any actual harm to our stuffed animals, or damaging of our stuffed animals, everyone in my class was still crying and it was very traumatic for us, and I think in the end we ended up not doing it because of how much everyone was crying. But that lesson, or that reality of reenacting what it would have actually been like for each individual person as they themselves had to kill the animal, which is required for some of the sacrifices, is something that has always stayed with me all the years since. And one of the things we often times don't think about when we read these Laws, is that reality of what it would have actually been like to have to personally kill this innocent animal from your herd that you love, and knowing it was only because of you yourself choosing to not love by breaking Yahuweh's Laws of love. And because we don't think about it, we miss seeing the personal transformation the animal sacrifices in particular were all about. Just having to face that reality that your sin, your choice to not love others, put that animal that you love there. It is directly because of your selfishness that that completely innocent animal is dying. And if there is even a shred of good in our hearts, having to go through that experience, and the reality of what our actions are doing, would cause us to never want to sin again, and cause us to choose love in our actions instead of the selfishness that is sin, so that another animal doesn't die for things we have done. And we can see where there is a part of the animal sacrifices in particular where it is horrific, because the things we choose to do to each other are horrific, and we are meant to turn from our ways and instead choose to do what is good, through the process of the animal sacrifice where we are confronted with the reality of what we have done.

And I think in the verses quoted above, this is a big part of why Yahuweh talk about how the sacrifices are completely meaningless without us repenting and choosing that love that are His Laws, and they are meaningless without that turning away from the selfishness and not caring about others that is breaking His Laws. The Israelites could have sacrificed thousands upon thousands of animals, and it would not have meant anything to Yahuweh, because it wasn't about the sacrifices themselves, or the animals and plants themselves. It was about repentance and what is in our hearts and the way we live life, and if those things were not changed through the sacrifice, the entire point of even doing the sacrifice in the first place was lost, because those things are the entire point of many of the sacrifices. “To what purpose is the multitude of your sacrifices to Me?” Says the LORD,” in Isaiah 11:1. “For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings,” as He says in Hosea 6:6.

“Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Cease to do evil, learn to do good; seek justice, rebuke the oppressor; defend the fatherless, plead for the widow,” as He says in Isaiah 1:16.

...

But there is also a part of the animal sacrifices that is all about us being able to understand the real, true reality of what it means for us personally when we sin. That it means death, and more specifically, that second death or spiritual death that Yeshua talks about in ..., and the fact that it is only because someone else, Yeshua dying on the cross, that we don't have to die in that second death. And it is again that weightiness, or seriousness, of what our choice to break Yahuweh's Laws of true love means.

...

There is also love for Yahuweh in all of the sacrifices as well.

...

It is a recognition that the blessings we have are from Him, and a recognition of all of the things He has done for us, but also, in a lot of ways, the recognition that He is the one who truly owns all that we have on this earth. As is talked about in Psalms ... But all of these things are again all about what is in our hearts and our relationship with Him.

...

It's the sacrifice of, not only the fruit of our labors, but a part of our lives as well, and even though the animal sacrifices have ended, the sacrifice of ourselves is something that is still ongoing even today. And the reason for both all comes down to the heart of true love for Yahuweh that is behind our sacrifice, because this is what true love is even about. True love is the giving up of oneself for someone else, and the sacrificing of yourself or things you own out of love for someone else.

...

Matthew 10

38 And he who does not take his cross and follow after Me is not worthy of Me.

39 He who finds his life will lose it, and he who loses his life for My sake will find it.

Romans 12

1 I beseech[a] you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which* is your [b]reasonable service.

2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God.

-[a] *urge*

-[b] *rational*

...

Sometimes we might think the sacrifices were a bit of a waste because we think of the whole animal being burned, but as we read the Laws about them, we see that this isn't actually the case. For the most part, there were actually only certain parts of the animals that were burned completely, while the rest of the animal was to be eaten by the Levites attending the dwelling place. As we bring in some of the other things Yahuweh talks about in ... we also see that the Levites didn't actually have an inheritance, or land areas to farm in, and they weren't meant to be farmers like the rest of the Israelites. Their job was to care for the dwelling place and do all of the things Yahuweh wanted them to do as part of that. And as

we bring that in, we also then see that all of the food that was for them as part of the animal and grain type sacrifices, was actually their main source of food. The animals weren't just being killed and burned. They were also providing food for the Levites, and the amount of animals being killed most likely wouldn't have been all that different from the amount that would have been killed for food if they had farms and an inheritance in the land like the other descendants of Jacob did.

...

According to the USDA data found on this website, there were almost 10 billion animals killed and eaten during the year 2019 in America, with 9.33 billion of those being chickens:

<http://environmath.org/2020/09/08/just-how-many-animals-do-americans-eat-and-how-many-would-you-save-by-going-meatless-one-day-a-week/>.

...

In our modern societies, we are so far removed from the actual killing of the animals that we don't even think about how many animals we kill, and we personally are responsible for killing as we buy their bodies and eat them, but there is a very huge amount of animals that we kill each year. Just looking at the US, if one divides the figure of 10 billion by 12 months, that's 833 million animals dying in only one month. We literally kill more animals in a month than the entire nation of Israel most likely killed for sacrifices in an entire 50 or 100 years. It is staggering, the amount of animals we kill every day in our modern world. We judge Yahuweh and look down on our Creator for having animal sacrifices, when we slaughter animals at a level they wouldn't have even fathomed possible during that time period.

...

In Leviticus 3, as well as many other places in the Torah, we also find Laws all about not eating a certain kind of fat on animals and that it always belongs to Yahuweh. In Leviticus 17, we also read that not a single bull, lamb, or goat was to be killed without bringing that animal before Yahuweh and giving an offering or sacrifice of the fat of that animal, most likely the same type of fat talked about in Leviticus 9.

Leviticus 9

9 'Then he shall offer from the sacrifice of the peace offering, as an offering made by fire to the Lord, its fat and the whole fat tail which he shall remove close to the backbone. And the fat that covers the entrails and all the fat that is on the entrails,

10 the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove;

11 and the priest shall burn them on the altar as food, an offering made by fire to the Lord.

12 'And if his offering is a goat, then he shall offer it before the Lord.

13 He shall lay his hand on its head and kill it before the tabernacle of meeting; and the sons of Aaron shall sprinkle its blood all around on the altar.

14 Then he shall offer from it his offering, as an offering made by fire to the Lord. The fat that covers the entrails and all the fat that is on the entrails,

15 the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove;

16 and the priest shall burn them on the altar as food, an offering made by fire for a sweet aroma; all the fat is the Lord's.

17 'This shall be a perpetual[b] statute throughout your generations in all your dwellings: you shall eat neither fat nor blood.' ”

-[b] *everlasting* or *never-ending*

Leviticus 17

1 And the Lord spoke to Moses, saying,

2 “Speak to Aaron, to his sons, and to all the children of Israel, and say to them, ‘This is the thing which the Lord has commanded, saying:

3 “Whatever man of the house of Israel who kills an ox or lamb or goat in the camp, or who kills it outside the camp,

4 and does not bring it to the door of the tabernacle of meeting to offer an offering to the Lord before the tabernacle of the Lord, the guilt of bloodshed shall be imputed to that man. He has shed blood; and that man shall be [a]cut off from among his people,

5 to the end that the children of Israel may bring their sacrifices which they offer in the open field, that they may bring them to the Lord at the door of the tabernacle of meeting, to the priest, and offer them as peace offerings to the Lord.

6 And the priest shall sprinkle the blood on the altar of the Lord at the door of the tabernacle of meeting, and burn the fat for a sweet aroma to the Lord.

7 They shall no more offer their sacrifices to [b]demons, after whom they have played the harlot. This shall be a statute forever for them throughout their generations.” ’

8 “Also you shall say to them: ‘Whatever man of the house of Israel, or of the strangers who dwell among you, who offers a burnt offering or sacrifice,

9 and does not bring it to the door of the tabernacle of meeting, to offer it to the Lord, that man shall be [c]cut off from among his people.

-[a] Put to death

-[b] Having the form of a goat or satyr

-[c] Put to death

As we read these Laws, one really important thing to realize about them is that pretty much the only time fat occurs in any kind of meaningful amount in any animal, or for that matter people as well, is when they have been blessed with more than enough to eat. And without that key thing and that abundance, there will never be any kind of large quantities of fat that will ever build up in the body, especially in the areas talked about in Leviticus above, because the body will always be consuming everything that comes in to it in order to survive.

And it's as we realize this and we look at the Laws about not eating the fat of the animal and that all of the fat belongs to Yahuweh, that we also then realize that what it's really about is all of that blessing and abundance that Yahuweh gave, which created that fat in the first place. Because in the end, He is always the one who gives abundance or brings lack, and there is no fat without that abundance. We also then see that as we give that fat to Him, it becomes an offering, or a thank you, for all that He has done and all of the blessings He has given. It's about recognizing and honoring what He has done in one's life, and all of the abundance He has given, which in turn is also about loving Him, because this is what honoring someone is all about, and we give honor to the one's we love. So as we look at these Laws

from this perspective, we can again see that they are indeed about loving Yahuweh with all of our heart, soul, and mind, just like He says it is.

There is the Law about not harvesting the corners of one's fields so that the poor in the land will have food to eat even when they can't afford it, found in Leviticus 19:9-10.

...

In the same vein as this, there is also the Law found in Deuteronomy 14 and 26 where every third year, one is suppose to gather a portion or tithe of whatever one produced for that year and put it in storage. Then let the Levite, the stranger, the fatherless, and the widow come and take whatever they need until it was gone.

Deuteronomy 14

28 "At the end of *every* third year you shall bring out the tithe of your produce of that year and store *it* up within your gates.

29 And the Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who *are* within your gates, may come and eat and be satisfied, that the LORD your God may bless you in all the work of your hand which you do.

Deuteronomy 26

12 "When you have finished laying aside all the tithe of your increase in the third year—the year of tithing—and have given *it* to the Levite, the stranger, the fatherless, and the widow, so that they may eat within your gates and be filled,

13 then you shall say before the LORD your God: 'I have removed the holy *tithe* from *my* house, and also have given them to the Levite, the stranger, the fatherless, and the widow, according to all Your commandments which You have commanded me; I have not transgressed Your commandments, nor have I forgotten *them*.

14 I have not eaten any of it when in mourning, nor have I removed *any* of it for an unclean *use*, nor given *any* of it for the dead. I have obeyed the voice of the LORD my God, and have done according to all that You have commanded me.

15 Look down from Your holy habitation, from heaven, and bless Your people Israel and the land which You have given us, just as You swore to our fathers, "a land flowing with milk and honey." '

...

We also have the Law against eating unclean meat found in ... When the creator of something tells us that He didn't create these certain things to be eaten, then we completely disregard what He says and eat it anyway, how is that honoring Him or loving Him? It's basically the same as saying to His face, "You're wrong and I'm right, and I don't care what you say or how you made things or what you think is right, I'm going to do this anyway."

It's actually the same choice that Adam and Eve made in the garden where Yahuweh told them there is this certain tree that they should not eat the fruit from, yet they completely disregarded what He said and ate from it anyway. It was because of what the serpent said that they ate it, but it's still the reality that the only reason one would disregard what Yahuweh says is because of a belief that He is wrong, which dishonors Him and is not love for Him.

...

There is the Law about the Sabbath rest found in ... And what's interesting about this Law is that Yeshua later talks in .. about how this Law was actually made for men, and basically out of love for us to have a day where no one in the land does any kind of work, no matter who they might be.

Exodus 23

12 Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed.

...

There are also the Laws about celebrating the Feasts and holidays that Yahuweh Himself made. With these particular ones, they are about both our love for Yahuweh, but also Yahuweh's love for us. We celebrate them because we love Him and love being a part of the Festivals He made, and all of the symbolism that He put in them that are all about our relationship with Him and the things He has done and will do.

Whereas we as people have taken a completely pagan holiday all about the goddess of fertility and egg laying rabbits, and have tried to turn it into something Christian by also making it about Yeshua's death and resurrection, in the end creating a weird mixture of both that would be nothing but an abomination in Yahuweh's eyes, Yahuweh's holiday is only about His death and resurrection.

...

There is also the Law of letting one's land rest every seven years and not planting anything on it for that year. I think with this one, one can really see Yahuweh's love for us in it, because just like the Law of the Sabbath rest every seventh day when everyone in the society including all slaves and servants had at least one day each week that they did no work, one can see the same thing here applied to every seventh year.

...

Every seventh year people would have seen Yahuweh provide for them and Yahuweh would have been a very real part of their lives, and in this way one can also see it being about love for Yahuweh as well.

...

You also see a love for the animals in this as well because the land would have been left to be a bit wild during that year. It's kind of like a year to let the ecology of the land reset.

Exodus 23

10 “Six years you shall sow your land and gather in its produce,

11 but the seventh *year* you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave, the beasts of the field may eat. In like manner you shall do with your vineyard *and* your olive grove.

...

But it's not just the Torah that one can see all of this love in, for as Yeshua said, the books of the Prophets, which are all about His judgment upon our living in selfishness, hang upon this love as well, and as one goes to all of the different books of the Prophets that are in the Bible, one really does see this all over in them.

I think first and foremost, the thing one has to understand is that the entire reason why Yahuweh ever destroys nations and cities is because the people of that nation or city have abandoned the Torah and His Laws to such a degree that there is no hope of them ever turning back to it. Probably the best place to see this might be a place like Jeremiah 9 where Yahuweh specifically talks about destroying the nation of Israel and scattering the people of Israel among the Gentiles for this very reason.

Jeremiah 9

13 And the LORD said, “Because they have forsaken My law which I set before them, and have not obeyed My voice, nor walked according to it,

14 but they have walked according to the [f]dictates of their own hearts and after the Baals, which their fathers taught them,”

15 therefore thus says the LORD of hosts, the God of Israel: “Behold, I will feed them, this people, with wormwood, and give them [g]water of gall to drink.

16 I will scatter them also among the Gentiles, whom neither they nor their fathers have known. And I will send a sword after them until I have consumed them.”

- [f] *stubbornness or imagination*

- [g] Bitter or poisonous water

But it's also not just people and nations that know about His Torah or have read His Laws that He does this with. It is also people and nations that simply abandon the love His Laws are about. Because as Paul talks about in Romans 2, Yahuweh's Torah of love is actually within us from birth and written upon our hearts, and when we abandon that Torah that Yahuweh put in us, and that sense of right and wrong He put in us, it is the same as abandoning the Torah He wrote in the Bible, because they are one and the same.

Romans 2

12 For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law
13 (for not the hearers of the law *are* just in the sight of God, but the doers of the law will be justified;
14 for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,
15 who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*)
16 in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

There are many places in the Bible that one can see this in action, but one such place is in Leviticus 18, where Yahuweh actually talks about using the nation of Israel to drive out the people of Canaan for all of the evil they have done. And what makes this significant is that this is in the book of Leviticus where Yahuweh is actually giving His Laws for the first time in the history of mankind, and there is no way that the Canaanites could ever know His Laws, since He is literally giving them right within these verses. However, even though Yeshua's Laws have not been in existence, the reasons Yeshua gives for having the Israelites wipe out the Canaanites in verses 1-23, are basically because they have not kept His Laws.

So the question becomes, how does Yahuweh judge them for breaking His Laws, when His Laws have never been written down up to this point, and the Canaanites have never even had the opportunity to read His Laws? And it's because His Torah is written on our hearts and put within us, and when we abandon that Law and that sense of right and wrong He gives us from birth, it is the same as breaking His Laws we find in the Torah, because they are the same. The Laws within us, that conscience He gives us, are the exact same Laws He gave Moses to write down in the Torah, and the reason why He destroys the Canaanites is purely and solely because of the abandonment of those Laws.

Leviticus 18

1 Then the Lord spoke to Moses, saying,
2 "Speak to the children of Israel, and say to them: 'I am the Lord your God.
3 According to [a]the doings of the land of Egypt, where you dwelt, you shall not do; and according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their [b]ordinances.
4 You shall observe My judgments and keep My ordinances, to walk in them: I am the Lord your God.
5 You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the Lord.
6 'None of you shall approach anyone who is near of kin to him, to uncover his nakedness: I am the Lord.
7 The nakedness of your father or the nakedness of your mother you shall not uncover. She is your mother; you shall not uncover her nakedness.
8 The nakedness of your father's wife you shall not uncover; it is your father's nakedness.
9 The nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born at home or elsewhere, their nakedness you shall not uncover.
10 The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover; for theirs is your own nakedness.
11 The nakedness of your father's wife's daughter, begotten by your father—she is your sister—you shall not uncover her nakedness.
12 You shall not uncover the nakedness of your father's sister; she is near of kin to your father.

13 You shall not uncover the nakedness of your mother's sister, for she is near of kin to your mother.
 14 You shall not uncover the nakedness of your father's brother. You shall not approach his wife; she is your aunt.
 15 You shall not uncover the nakedness of your daughter-in-law—she is your son's wife—you shall not uncover her nakedness.
 16 You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness.
 17 You shall not uncover the nakedness of a woman and her daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her nakedness. They are near of kin to her. It is wickedness.
 18 Nor shall you take a woman as a rival to her sister, to uncover her nakedness while the other is alive.
 19 'Also you shall not approach a woman to uncover her nakedness as long as she is in her customary impurity.
 20 Moreover you shall not lie carnally with your neighbor's wife, to defile yourself with her.
 21 And you shall not let any of your descendants pass through the fire to Molech, nor shall you profane the name of your God: I am the Lord.
 22 You shall not lie with a male as with a woman. It is an abomination.
 23 Nor shall you mate with any animal, to defile yourself with it. Nor shall any woman stand before an animal to mate with it. It is perversion.
 24 'Do not defile yourselves with any of these things; for by all these the nations are defiled, which I am casting out before you.
 25 For the land is defiled; therefore I visit[c] the punishment of its iniquity upon it, and the land vomits out its inhabitants.
 26 You shall therefore [d]keep My statutes and My judgments, and shall not commit any of these abominations, either any of your own nation or any stranger who dwells among you
 27 (for all these abominations the men of the land have done, who were before you, and thus the land is defiled),
 28 lest the land vomit you out also when you defile it, as it vomited out the nations that were before you.
 29 For whoever commits any of these abominations, the persons who commit them shall be [e]cut off from among their people.
 30 'Therefore you shall keep My [f]ordinance, so that you do not commit any of these abominable customs which were committed before you, and that you do not defile yourselves by them: I am the Lord your God.' ”
 -[a] *what is done in*
 -[b] *statutes*
 -[c] *bring judgment for*
 -[d] *obey*
 -[e] *Put to death*
 -[f] *charge*

In Genesis 15, we also see Yeshua telling Abraham that He is going to wait four generations, or what ends up being about 400 years, before bringing Abraham's descendants to the region of Canaan to destroy it, and the purpose He gives for waiting in verse 16 is because, "the iniquity of the Amorites is not yet complete." By reading this, we get to see the other side of it, that the reason He isn't destroying them is because they are still living His Laws enough that they do not need to be destroyed at that time. It's because they are not yet completely filled with the breaking of His Laws, which is what sin and iniquity are.

Genesis 15

12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him.

13 Then He said to Abram: “Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.

14 And also the nation whom they serve I will judge; afterward they shall come out with great possessions.

15 Now as for you, you shall [d]go to your fathers in peace; you shall be buried at a good old age.

16 But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.”

17 And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces.

18 On the same day the Lord made a covenant with Abram, saying:

“To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates—

19 the Kenites, the Kenezites, the Kadmonites,

20 the Hittites, the Perizzites, the Rephaim,

21 the Amorites, the Canaanites, the Girgashites, and the Jebusites.”

-[d] Die and join your ancestors

One can also see this in a little more modern history as well with places like Pompeii that was destroyed by a volcano. With Pompeii, it's very easy to see how the people of Pompeii really had completely walked away from Yahuweh's Laws, and in the end, it's also very easy to see Yahuweh's judgment upon Pompeii because of it.

...

So it's just important to recognize that this is why Yahuweh brings judgments upon nations and cities and upon us as people is because of us abandoning His Torah that He both wrote and put within us.

However, when we bring in everything talked about above and the fact that Yahuweh's Laws hang upon having true love for Him and others, the even greater revelation we see is that, in actuality, the reason why Yahuweh destroys nations and brings judgment on us is because we as people have abandoned true love, and have decided to only live in selfishness instead. It's because we have abandoned the true love the Torah is about. And this is something that can also be seen as we look in the Bible. Like for instance in the book of Zechariah, where we see that Yahuweh's judgment upon, and destruction of, Israel was all about stopping their refusal to love. In Zechariah 7, He talks about how all He wanted them to do was to, “Execute true justice,” and, “show mercy and compassion everyone to his brother.” That they would, “not oppress the widow or the fatherless, the alien or the poor,” and, “none of you plan evil in his heart against his brother.’

All that He wanted them to do was basically just, “Love your neighbor as yourself,” and to care about the people around them instead of only caring about themselves. Yet they would not do this, and so He talks about how He destroyed them as a nation, which put an end to them not showing mercy and compassion, and put an end to them oppressing the widow and the fatherless, the alien and the poor, and planning evil in their hearts against the people around them. Out of love for all of the future victims, He puts an end to our choices to not love, and an end to the otherwise never ending pain we would cause the people around us in our never ending choice to not love.

Zechariah 8 is also very similar to this as well where the context is Yahuweh talking about bringing the house of Israel and the house of Judah back into the land of Israel, and He says that when He does this, the way He wants them to live is to, “speak each man the truth to his neighbor; give judgment in your gates for truth, justice, and peace; let none of you think evil in your heart against your neighbor; and do not love a false oath. For all these *are things* that I hate.” One again sees where what He hates is just us choosing to not love each other or do good to each other, and not living by His Torah and Laws that are love.

Zechariah 7

8 Then the word of the LORD came to Zechariah, saying,

9 “Thus says the LORD of hosts:

‘Execute true justice,

Show [g]mercy and compassion

Everyone to his brother.

10 Do not oppress the widow or the fatherless,

The alien or the poor.

Let none of you plan evil in his heart

Against his brother.’

11 “But they refused to heed, shrugged[h] their shoulders, and stopped[i] their ears so that they could not hear.

12 Yes, they made their hearts like flint, refusing to hear the law and the words which the LORD of hosts had sent by His Spirit through the former prophets. Thus great wrath came from the LORD of hosts.

13 Therefore it happened, *that* just as He proclaimed and they would not hear, so they called out and I would not listen,” says the LORD of hosts.

14 “But I scattered them with a whirlwind among all the nations which they had not known. Thus the land became desolate after them, so that no one passed through or returned; for they made the pleasant land desolate.”

[g] Or *lovingkindness*

[h] Lit. *gave a stubborn or rebellious shoulder*

[i] Lit. *made their ears heavy*

Zechariah 8

14 “For thus says the LORD of hosts:

‘Just as I determined to [i]punish you when your fathers provoked Me to wrath,’ says the LORD of hosts, ‘and I would not relent,

15 So again in these days I am determined to do good to Jerusalem and to the house of Judah. Do not fear.

16 These *are* the things you shall do: speak each man the truth to his neighbor; give judgment in your gates for truth, justice, and peace;

17 Let none of you think evil in [j]your heart against your neighbor; and do not love a false oath. For all these *are things* that I hate,’ says the LORD.”

[I] Lit. *bring calamity to you*

[j] Lit. *his*

We can also see this in the Jeremiah 34 verses that have been talked about before, where Yahuweh asks the nation of Israel to release their Israeli slaves that have been with them for over seven years, and they actually obey Him, but then recapture all of their slaves and take them back as slaves. Yahuweh then

talks about this being one of the many reasons He is going to completely destroy them. But this is again all about not loving or caring about others and not loving or caring about the things Yahuweh wanted them to do. It was also out of purely selfish motivations, that they just couldn't stand not having the wealth lifelong Israeli slaves were giving them.

Jeremiah 34

8 *This is* the word that came to Jeremiah from the LORD, after King Zedekiah had made a covenant with all the people who *were* at Jerusalem to proclaim liberty to them:

9 that every man should set free his male and female slave—a Hebrew man or woman—that no one should keep a Jewish brother in bondage.

10 Now when all the princes and all the people, who had entered into the covenant, heard that everyone should set free his male and female slaves, that no one should keep them in bondage anymore, they obeyed and let *them* go.

11 But afterward they changed their minds and made the male and female slaves return, whom they had set free, and brought them into subjection as male and female slaves.

12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 “Thus says the LORD, the God of Israel: ‘I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying,

14 “At the end of seven years let every man set free his Hebrew brother, who [b]has been sold to him; and when he has served you six years, you shall let him go free from you.” But your fathers did not obey Me nor incline their ear.

15 Then you [c]recently turned and did what was right in My sight—every man proclaiming liberty to his neighbor; and you made a covenant before Me in the house which is called by My name.

16 Then you turned around and profaned My name, and every one of you brought back his male and female slaves, whom you had set at liberty, at their pleasure, and brought them back into subjection, to be your male and female slaves.’

17 “Therefore thus says the LORD: ‘You have not obeyed Me in proclaiming liberty, every one to his brother and every one to his neighbor. Behold, I proclaim liberty to you,’ says the LORD—‘to the sword, to pestilence, and to famine! And I will deliver you to trouble among all the kingdoms of the earth.

18 And I will give the men who have transgressed My covenant, who have not performed the words of the covenant which they made before Me, when they cut the calf in two and passed between the parts of it—

19 the princes of Judah, the princes of Jerusalem, the [d]eunuchs, the priests, and all the people of the land who passed between the parts of the calf—

20 I will give them into the hand of their enemies and into the hand of those who seek their life. Their dead bodies shall be for meat for the birds of the heaven and the beasts of the earth.

21 And I will give Zedekiah king of Judah and his princes into the hand of their enemies, into the hand of those who seek their life, and into the hand of the king of Babylon’s army which has gone back from you.

22 Behold, I will command,’ says the LORD, ‘and cause them to return to this city. They will fight against it and take it and burn it with fire; and I will make the cities of Judah a desolation without inhabitant.’ ”

-[b] Or *sold himself*

-[c] Lit. *today*

-[d] Or *officers*

Jeremiah 22 would also be another place that we can see this in, where Yahuweh says He is going to remove the king of Judah very specifically because of the unrighteousness he is doing. But as we look into what Yahuweh says more, we see that the unrighteousness he is doing is not paying the people their wages when he hires them in verse 13, and also in verse 17, because he is coveting the things other people have, committing murder, and practicing oppression and violence. It's basically because he treats others awfully and he is not living those Laws of love found in the Torah, that Yahuweh is then going to remove him as king and bring judgment on him, and Yahuweh is very specific about those things being the reason.

But as we read in the passage more, we can also see another thing as well, which are the things Yahuweh mentions about this king's father in verse 15 and 16. And what we see here is Yahuweh talking about how things were well for this king's father, and that He never had any reason to bring judgment on him. Yahuweh is also just as specific as to the reason why, which is that he did justice and righteousness, and, "He judged (*defended* in the footnote) the cause of the poor and needy." It was well with him because he lived those Laws of love found in the Torah, and treated other people well. And we can see how Yahuweh's judgment isn't arbitrary. It is very specifically for treating each other and Him in a way that is awful, and for the heart that is so unrepentantly willing to treat others poorly.

Jeremiah 22

11 For thus says the LORD concerning Shallum[c] the son of Josiah, king of Judah, who reigned instead of Josiah his father, who went from this place: "He shall not return here anymore,

12 but he shall die in the place where they have led him captive, and shall see this land no more.

13 "Woe to him who builds his house by unrighteousness

And his [d]chambers by injustice,

Who uses his neighbor's service without wages

And gives him nothing for his work,

14 Who says, 'I will build myself a wide house with spacious [e]chambers,

And cut out windows for it,

Paneling *it* with cedar

And painting *it* with vermilion.'

15 "Shall you reign because you enclose *yourself* in cedar?

Did not your father eat and drink,

And do justice and righteousness?

Then *it was* well with him.

16 He [f]judged the cause of the poor and needy;

Then *it was* well.

Was not this knowing Me?" says the LORD.

17 "Yet your eyes and your heart *are* for nothing but your covetousness,

For shedding innocent blood,

And practicing oppression and violence."

-[c] Or *Jehoahaz*

-[d] Lit. *roof chambers, upper chambers*

-[e] Lit. *roof chambers, upper chambers*

-[f] Defended

There are many other places one can see this same thing as well...

...

Isaiah 1

16 “Wash yourselves, make yourselves clean;
Put away the evil of your doings from before My eyes.

Cease to do evil,

17 Learn to do good;

Seek justice,

Rebuke [i]the oppressor;

[j]Defend the fatherless,

Plead for the widow.

18 “Come now, and let us reason together,”

Says the LORD,

“Though your sins are like scarlet,

They shall be as white as snow;

Though they are red like crimson,

They shall be as wool.

19 If you are willing and obedient,

You shall eat the good of the land;

20 But if you refuse and rebel,

You shall be devoured by the sword”;

For the mouth of the LORD has spoken.

-[i] Some ancient vss. *the oppressed*

-[j] *Vindicate*

...

Ezekiel 33

12 “Therefore you, O son of man, say to the children of your people: ‘The righteousness of the righteous man shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall because of it in the day that he turns from his wickedness; nor shall the righteous be able to live because of *his righteousness* in the day that he sins.’

13 When I say to the righteous *that* he shall surely live, but he trusts in his own righteousness and commits iniquity, none of his righteous works shall be remembered; but because of the iniquity that he has committed, he shall die.

14 Again, when I say to the wicked, ‘You shall surely die,’ if he turns from his sin and does [d]what is lawful and [e]right,

15 *if* the wicked restores the pledge, gives back what he has stolen, and walks in the statutes of life without committing iniquity, he shall surely live; he shall not die.

16 None of his sins which he has committed shall be remembered against him; he has done what is lawful and right; he shall surely live.

17 “Yet the children of your people say, ‘The way of the Lord is not [f]fair.’ But it is their way which is not fair!

18 When the righteous turns from his righteousness and commits iniquity, he shall die because of it.

19 But when the wicked turns from his wickedness and does what is lawful and right, he shall live because of it.

20 Yet you say, ‘The way of the Lord is not [g]fair.’ O house of Israel, I will judge every one of you according to his own ways.”

-[d] *justice*

-[e] *righteousness*
-[f] Or *equitable*
-[g] Or *equitable*

...

It's His love that causes Him to put an end to our not caring and not loving, and it's His love to not let all of that pain that comes from our not caring to just keep going on forever.

...

If His Laws and way of life are about love, and the reason He brings natural disasters is because we have abandoned living His Laws and way of life, then we can also see where the reason He brings natural disasters is because we have abandoned that love His Laws are about, and because there is a need to wake us up out of the way we are living and call us back to love.

...

A good question to ask is, what is one of the biggest things that happens after a natural disaster occurs? And the answer is of course, that everyone bands together and helps each other to get through it. In essence, we love each other, and we come out of the barricade against each other that our homes tend to be, in order to love and care about each other. And this in the end, is also one of the big reasons why Yahuweh brings them, is to give us a chance to open our hearts to love each other and care about each other again. Even though natural disasters may destroy our worldly possessions, they are very restorative to our souls if we don't harden our hearts against what Yahuweh is doing with them, and it is our soul that matters most.

...

We believe He's an "angry God" because we only see the end result of destruction that has been brought, and we don't see the many, many years of patience with us, and many, many years of having to watch us continually use and abuse and bring pain to each other, and ignore the chances He gives for us to turn away from the awful ways we treat each other and turn back to His Laws of love. If we could really see this world and all of our lives from the same perspective He does, and know and experience and feel all of the pain we are causing each other, the reality is that we would be far more wrathful than He has ever been, and most likely would have wiped out the entire human race long ago. And this is even the very sentiment of many people on the earth right now without even experiencing or feeling all of that pain. And if that is how we look at things from even our very limited perspective, imagine how incredibly wrathful we as people would be looking at our lives from Yahuweh's all seeing perspective. The reality is that He is extraordinarily patient and kind to us, and we look at Him as an "angry God", but on the other hand, we also don't see life from even a tiny fraction of the perspective that He does.

...

But now that we have this understanding that the reason why Yahuweh destroys nations and cities is to put an end to our selfishness and all the pain we cause others, and put an end to our choice as a society to abandon true love, if we go back and look at the Laws found in the Torah again, we also see that this is the reason why there was the consequence of being stoned to death for breaking at least some of His Laws as well. Only in this case, it's really about stopping society from ever reaching the point that He even has to destroy the entire nation or city in the first place.

...

To someone who has no desire to live in the selfishness of sin, there is no problem with a Law that says you will die for doing that sin. It's not something that one even has to consider or think about, because one will never even do that thing that has a consequence of death for doing it. However, to the one who wants to live in the selfishness of sin, this Law becomes a huge problem because one can no longer do that thing without having that consequence. And this in the end is why we have a problem with a Law that says we will die for doing something, is because we want to be able to do that thing, and we want other people to be able to live in the selfishness of sin as well. The problem isn't the Law that ends our selfishness, the problem is our selfishness itself, and our choice to be against the true love the Torah is about.

...

Just as He talks about in John 3:18, this is the judgment upon the world, that the light has come into the world, but the world loved the darkness more than the light. The reason why we hate Yahuweh's Laws, and hate the idea of His judgment for breaking His Laws, is because we love the darkness that His Laws are against, and we love the darkness that His judgment is against. We just would much rather be selfish instead of choosing true love.

...

The fact of the matter is, we don't have to commit adultery, and we don't have to rape people, and we don't have to murder others. No one forces us to hurt each other. We choose to hurt each other because we are unwilling to sacrifice ourselves and our own selfishness, and unwilling to love.

...

If one has an option between putting an end to an evil so that it never exists again and never hurts people again, or letting that evil continue so that it can continually hurt people forever, why would one let it continue? Why would one let someone continue on murdering people forever? Why would one let someone keep on committing adultery, leaving behind a trail of destruction in people's lives, forever? Why would one let someone kidnap people over and over again forever? Why would one not put a permanent end to all of those things? The only reason to let evil continue is because we want to be able to do evil without having any consequences for it. And this is precisely why we don't like Yahuweh's judgment, and we also don't like the idea of someone being killed and stoned to death for committing certain sins, is because we would much rather be able to live in the sin Yahuweh's judgment and Laws are against.

...

When one looks at our own systems of justice, if someone commits a crime, and a judge or police officer does nothing when they commit that crime, we say that judge or police officer is corrupt and evil and should be taken away from their position of authority, because we know in our hearts that there needs to

be consequences for when someone does evil to someone else, and we know in our hearts that evil needs to stop.

Yet the strange thing is that we seem to think quite the opposite of Yahuweh. That if we do something wrong to hurt someone, we think He should let us off the hook and let us continue doing that wrong, otherwise He is evil for stopping us doing wrong. One can see how strange and contradictory that whole thought process is, that in our societies we expect our judges and our police and our legal system to bring justice for wrongs that have been done to us or others, and to put a stop to those wrongs, otherwise they are evil and need to be changed. While with Yahuweh the ultimate judge and policeman, we expect Him to not bring justice for wrongs that have been done to us or others, and to not put a stop to those wrongs, otherwise He is evil and needs to change.

And it really just comes down to the fact that we want to be able to do selfishness, which is evil, and we don't like the idea of someone stopping our selfishness. We also don't like the idea of consequences and justice coming for our selfishness either. It's fine for other people's selfishness and evil to be stopped, but we don't want our own selfishness and evil to be stopped.

...

But now coming to the conclusion of this chapter, it's as we put all of these things together that we see something very interesting about Yeshua's Laws and our choice to sin by breaking His Laws. And the interesting thing we see is the way that so many of the things we do that are sin and break Yahuweh's Laws, are about things we do in order to make ourselves "feel good" in some way, either by using others to make ourselves feel good, or trying to make ourselves feel good even when what we are doing brings harm to others. For instance, as we look at something like having an adulterous affair. As talked about before, the reason why we get into those kinds of relationships is because of what we are gaining from that relationship. And it is the simple reality that if there is nothing we are gaining from it, we never get into the relationship in the first place, because those things are the sole purpose for the relationship in the first place. But then the question arises of, what are we gaining and what is that reason we get into the relationship? And the answer is, because it makes us feel good to be in it, and life feels better with it than it does without it. But also at the same time, by trying to make ourselves feel good, and choosing to make ourselves feel good, the trade off is always the spouse or spouses, and also the families if their are children involved, that we bring pain to. And in the end, by committing adultery, we may make ourselves feel good and provide an escape for whatever pain we are going through that leads us into committing adultery and leads us into trying to find a way to make ourselves feel better, but in the process, we bring great pain and harm to the people around us, and we make ourselves feel better at the expense of others, as well as selfishly use the person we are committing adultery with in order to make ourselves feel better.

But as said above, it's also the same thing with all of the many other ways we choose to sin by breaking Yahuweh's Laws as well. Like with stealing too, as another example. The main reason that we steal is simply because someone has something that we believe is going to make us feel better. Whether that be

stealing food because we are hungry and starving, or stealing a car for a joyride, or stealing money to have a nicer and wealthier lifestyle, or stealing electronics that give us entertainment, or stealing someone's body through things like rape or pornography, or stealing because we have an addiction or compulsiveness to steal, and the act of stealing subsidizes that urge that won't go away otherwise, or stealing a car so we don't have to walk, and etc., etc. into all of the many other things we choose to steal. No matter what it might be that we are stealing, and no matter what form that stealing may be in, the common reason for doing it that one will always find between all of them, is that it makes us feel good in one way or another, and we feel better having whatever we steal. And in the end, this is why we steal, because it makes us feel good and feel better in some way. However, just like with adultery above, the trade off of our stealing is always bringing pain to someone else, because whatever we might steal is always going to be from someone who owns what we are stealing, and will no longer have whatever it might be. And by trying to make ourselves feel better, and escape whatever pain we are going through that we believe stealing is going to alleviate, we bring pain and great harm to others. We make ourselves feel good, even when it's at the expense of others, or even when we have to selfishly use others to gain it.

It's of course also the same thing with all of the other sexual sins as well. I don't think there is a single person on earth who would say that doing any one of the other sexual sins Yahuweh made Laws against, is about anything but making ourselves feel good. As talked about in the section that goes through all of these, just like with adultery, it is precisely because of the way these things make us feel that we ever choose to do any of these things, and if doing these things felt the same as watching paint dry, and there was absolutely nothing we gained from it, there isn't a single one of us who would choose to do these things, just as there is not a single one of us who chooses to watch paint dry. But there is always that trade off there as well, because in order to do any one of the sexual actions Yeshua made Laws against, it takes interacting with another person and doing something that is against the way Yeshua made us, and His desires for how we have those kinds of interactions. And in our desire to feel good and make ourselves feel better, we use others, and we abuse others, and we throw people away when they no longer make us feel good and give us the feelings that we want, and ultimately, hurt Yeshua as well in our rejection of who He is and our going after what He says are abominations and disgusting things to Him.

As we look at something like murder, and the murder that is abortion, we can see the same thing here too. Because when we think about it, the reality is that we never murder because it makes us feel bad. We don't wake up one day and think to ourselves, "I really need to kill that person so that I can feel worse," or, "I really need to stop this person in my womb from existing so that I can make my life worse." No, the reason why we kill is because we believe having that person no longer existing is going to make our lives better, or make us feel better. We murder because it makes us feel good to murder, and because having that person no longer exist makes us feel better in one way or another. However, like with the other things, there is also that same trade off, that even though we may make ourselves feel better, it comes at the expense of doing great harm to others, and requires a choice to put ourselves and what we want far above the ones around us. We may make ourselves feel better, but it is always at the expense of someone else.

And I think one of the amazing things is the way that one can see this even in Laws that may not seem like they would be about this at first glance. Like the Law of not muzzling your ox or cow as they are stomping on the grain. When one thinks about it, the only reason why one would muzzle their cow or ox, is because one doesn't want them to eat the grain they are stomping on. And one might ask, how is this about making oneself feel good? And the answer would be the same answer as to why a boss or owner of a company might take away something from their employees that their employees enjoy doing

while they are working. Because it increases profits and yields from whatever work is done, and if one's profits are greater, one can keep more for oneself, and if one can keep more for oneself, then one can also spend more on oneself, and making oneself feel better with a better lifestyle than one would have if those profits had been spent on one's employees. And this is of course a little different when one is talking about grain and food, but the principle is still the same, that the only reason one would muzzle their cow employee, is in order to increase the yield of grain by stopping the cow from eating it. And if the cow can't eat it, then one has more of it for oneself, and if one has more of it for oneself, one can also use it to make oneself feel better, either through having more food or gaining more money after selling the grain. But just like before, there is always a trade off, because in order to make ourselves feel better, we have to bring pain to the cow that can't eat the grain right next to their mouth as they walk in circles on it all day long, for days on end.

One can see how there is a pattern that emerges here. That there is always this aspect of breaking Yahuweh's Laws that is about making ourselves feel better in one way or another, and it is one of the core reasons why we do choose to break His Laws in the end. But at the same time there is always this trade off in what we do as well. Because even though we may make ourselves feel better in doing these things, there is always this consequence of making both Yahuweh and others feel worse, or doing something that brings harm to Yahuweh and others. And by breaking Yeshua's Laws, we really do have this ripple affect of bringing harm to Yahuweh and others around us. And even though I haven't gone through the whole list of Yahuweh's Laws again, these two things are something that one really can see in pretty much all of them once one knows it is there.

But it is also here that there is a question that arises. Because one has to wonder that if we break Yahuweh's Laws and do all of these things in order to make ourselves feel good and feel better in some way, what happens when we choose to live in His Laws instead of breaking them? And this is where we come to another very interesting thing, because what one realizes is that in order to live in Yahuweh's Laws and not break His Laws, in order to not sin, one has to actually give up all of those good feelings, and give up doing all of those things that makes one feel better at the expense of others. In order to live in His Laws, one has to actually give up all of that "feeling good" that something like adultery might bring, and give up all of that making ourselves feel better that we believe stealing from others is going to do for us, or murdering others is going to do for us, or doing all of the many other things we do to break Yahuweh's Laws. And we can see where the choice to live in Yahuweh's Laws isn't just living in His Laws. It's also giving up all of those things we are trying to gain that are the reason for why we break His Laws in the first place.

But it's also more than this as well, because again, just like when we choose to do these things there is that trade off of having to not care about the ones around us and bringing pain to the ones around us in order to do them, on the flip side, if we don't do these things, we also don't bring that pain to all of those around us. For example, if one chooses to not commit adultery, one does have to give up whatever good feelings might come from that adultery, but at the same time, one also doesn't have the ripple affect of destroying other people's lives because of that adultery. And this in the end is where we come to the main reason why we do choose to live within Yahuweh's Laws whenever we make that kind of choice. And it's because we don't want to hurt Yahuweh or the people around us, and we don't want to use, or abuse, or destroy, or not care about how our actions are affecting others. To put it in a word, it's because of love and a choice to love, that we are willing to give up feeling good and doing those things that are pleasurable to us and would make ourselves feel better, because we don't want it to be at the expense of Yahuweh and others. And out of love, we are willing to sacrifice ourselves and what we might want, and choose a more painful path than if we were to choose to make ourselves feel good instead.

And it's as we see this that we also start to see how the true love talked about at the beginning of this chapter comes into this as well, and we can see how all of these things start to connect together. Because if one remembers, the central idea being presented was all about the way that a choice to truly love someone else also takes a sacrifice of ourselves in some way or another, and it's not just a choice to love, but also a willingness and choice to go through whatever pain one might have to go through in order to love. Those choices we make to love, are essentially, choices we make to give up feeling good in one way or another, out of love for someone else. And as we go back to remember some of those things, we can really see how this is true and how it is the same as when we choose not to break Yahuweh's Laws.

Like for instance, when we look at what Yahuweh did for us when He chose to go through all of the pain of the cross, and everything that happened leading up to that. Often times we see both the love that He gave in that, and the sacrifice and suffering He went through because of His love, and those certainly are very important things to look at. However, there is something else that is also quite important to see as well, which is simply all of the things He could have done instead of being on the cross, and all of the things He gave up doing that would have felt quite good to do if He had chosen to do them instead of going through the pain of the cross. To put this in more real terms, as an example, just think about how good it would have felt to lay on a beach somewhere, enjoying the sound of the waves and the warmth of the sun. That is something that undeniably would have felt much better than being on the cross, and is something that our Creator very easily could have chosen to do instead of going through all of that pain. And yet, the question becomes, how would He have loved us if He had chosen to do that? And the answer is of course that He couldn't have loved us by laying on a beach somewhere, because going through the experience of the cross, and going through the pain and sacrifice, was the act of love for us. And we can see where, the only way He could love us, was by actually giving up laying on a beach somewhere, and giving up what would have felt very good to do. It actually took giving up, "feeling good," in order to love us.

And we can see this as we look at other things too. As another example, just think about how nice it would have been to have celebrated the rest of the Passover feast with His friends, the disciples, and had a wonderful time with them. This is again something that He could have done instead of loving us, which would have undeniably been very enjoyable to do. Or as another example, think about how good it would feel to have everyone in the world love you. If everyone in the world accepted you, and was kind to you, and greeted you with open arms. Being God, the creator of everything, Yeshua could have very easily said all the right things and done all the right things to get everyone to love Him and accept Him. He would have been very wishy-washy and not very true to Himself, but there is still the reality that He very easily could have made it possible for everyone alive at that time to love Him, and it would have felt so good to be loved. But again, there is that question of, how would He have loved us if the pursuit of His life had been to "feel good" in these ways, and the desire of His heart had been trying to find ways to make Himself feel good?

And the answer is again of course that, He couldn't have. Because actions of love take using one's time and energy for someone else, rather than oneself, and the only way to do an action of love is by giving up all of those things one could use that time and energy for. The only way He could have loved us by dying on the cross for us, was by giving up the time He could have spent doing something for Himself, and doing what would have felt good to do, like enjoying being with the disciples. And in order to love us by dying on the cross for us, He had to give up being respected and loved by many, many people, and be willing to be hated so much that people would choose the murderer Barrabus over Him, and even more, hate Him so much that they would then actually murder Him. In essence, He had to give up being loved, which feels very good, and instead be despised, yelled at, cursed at, beaten, whipped, and

murdered, which all tends to feel quite awful. It's just the nature of love that it takes a willingness to sacrifice oneself, and more importantly for what is being talked about here, to sacrifice doing things that are more enjoyable or pleasant, or that feel good in some way. It's also the same thing for all of those other things that were talked about too, like washing dishes for others, and the fact that the only way we can do that act of love is by giving up doing things that would feel much better and be more enjoyable than washing dishes. Or the only way we can provide a house and food and clothes, etc. for our families, and do those things out of love, is by giving up a lifestyle that is only filled with doing things for ourselves, and giving up many things we could do with our money that would feel quite good to do if we didn't have to spend it on our families. And it's because these are simply the things that love is all about.

But as we are looking again at all of these things, the thing we see is simply how much it is the same as everything that has been talked about before with Yahuweh's Laws, and we can even see that same pattern talked about before where it's not just a choice to love, or even just a choice to be willing to be in pain, but it is also a choice to give up things that make us feel good, and the only way we can actually love is by giving up those things. In order to love others by not stealing from them, one has to give up those good feelings or that better life that would have come from the thing that could have been stolen, and even if what is being stolen is something like food, one still has to give up that food and the way that food would make one feel better, in order to love by not stealing. Or in order to love one's spouse by not committing adultery, one has to give up doing all of those things that would have felt good in committing adultery. Or in order to love others by not using them in homosexual relationships, one has to give up all of those good feelings one is trying to gain in those relationships. And in order for Yeshua to love us by going through everything He did on the cross, He had to give up all of the other things He could have done that would have felt good to do. It is the same because love is the same, and because Yeshua's Laws are love, just like He says they are. They may be a choice to not do an action out of love, but they are still love, and all of the emotions and difficulties we go through in choosing to do something out of love, are also there when we choose to not do something out of love. Because true, pure, sacrificial love is always going to be true, pure, sacrificial love, and no matter where it is found it is going to be the same and have the same difficulties associated with it. Yeshua dying on the cross for us out of love, takes the same willingness to give up feeling good as our choosing to not steal, or murder, or commit adultery, or homosexuality, or taking interest on loans, etc. out of love, because love is the same, and all of these things are actions we do or not do, out of love.

It's also interesting too that we can actually see the same kinds of trade offs in both ways we might choose to not love as well. Like, for instance, if our Creator had decided to go lay on a beach somewhere, enjoying the sound of the waves and the warmth of the sun, rather than choosing to love us by going through the cross experience, He certainly would have made Himself feel good, but the trade off would of course been none of us being saved, and just like with what has been talked about above with all of those ways we break His Laws, the only way He could have done any of those things that would have felt good to do, would have been to not care about us, and not care about how His actions would affect us. Or if we see someone drowning and instead of helping we choose to go on our way, it may feel better on our bodies and our ability to live to do that, but the only way we can do that is by not caring about someone else, and not caring about the fact that our inaction is going to mean that person drowning. We can see how this too is again the same kind of pattern as everything talked about with our choices to break Yeshua's Laws, and it's because choosing to live within His Laws is that same love it takes to save someone drowning, or the love it took for our Creator to die for us, and to break His Laws takes the same not caring about others that Yeshua choosing to not die for us would have taken, or that it takes to ignore someone drowning, to name just a couple things out of many examples.

And it is because all of these things are simply the nature of love, and wherever love is found, these kinds of things will always be there, because these things are what real, true love is all about. It is a willingness to sacrifice oneself, because of caring about someone else more than one cares about themselves, and it is a willingness to be in pain rather than someone else being in pain, because one chooses to care about them instead of oneself. Just as we choose to not break Yahuweh's Laws out of love and because of a desire for our feeling good to not come at the expense of others, we choose to do actions out of love because we don't want to do other things that might feel better if it's going to be at the expense of someone else going through something awful. Even though it means feeling awful and possibly dying in the process, we at least try to save someone drowning because we don't want to do something else that might feel better to do if it is going to be at the expense of that person drowning.

We can see again and again and again, in every way possible, the way that Yeshua's Laws really truly are all about love, because everything about them is the exact same as every other action we might take out of love, and when we make a choice to live in them or not live in them, we really are making a choice to love or not love, either each other or Yahuweh.

But it's as we see this that we now come to the much bigger, overarching realization, which is simply the fact that the reason why we have such a hard time with sin and it's so hard for us to live in Yahuweh's Laws, is simply because we have such a hard time with love, and such a hard time with the true love and sacrifice it takes to not choose and live in sin. It's because, in order to not sin, one has to choose that true love that is painful to choose, and to give up those things that might make us "feel good," that come at the expense of using others, or abusing others, or doing harm to others. And that is a very difficult thing to do. It is difficult to love and care about someone else instead of ourselves, and to care about how what we are doing is affecting someone else, when doing so means ourselves being in pain or not feeling good. And that becomes especially true when one already doesn't feel good, and there is that desperation to change the way one is feeling through all of these things we use to try to make ourselves feel good.

...

To put all of this in a different perspective, it's because we have to choose the cross, and let our self and feeling good be sacrificed on the cross. And that's a very hard thing to do because the cross is painful and it means facing things that are painful. And many times, like Peter when he denied knowing Yeshua to escape the pain of the cross, we run away from facing all of those pains by escaping into sin, and all of these different ways we put making ourselves feel good above how our actions are affecting those around us. If one wants to stop living in sin, then one has to choose the cross and choose facing the pain and going through the pain instead of running away. Because this escaping whatever pain we are running from is the reason why we sin and why we become willing to use others, or abuse others, or stop caring about how our actions are affecting others, and all of these ways we break Yahuweh's Laws of love. It takes saying, "I choose the cross of love, and I choose to sacrifice myself instead of using others, or abusing others, or doing all the other ways I sin in order to make myself feel good. And I ask you Yeshua to be my ability to be willing to go through the pain of the cross with You. That Your love for me that caused You to sacrifice Yourself, would be in me, and cause me to be willing to sacrifice myself out of love for You and others. Be my ability to share in the love that takes suffering, instead of running away into selfishness. I choose the cross. 'The cross before me, the world behind me. No turning back.'"

For truly, it is this that is the reality of what Yeshua means when He says to take up our cross and follow Him, in Matthew 16. It is to be willing to be on the cross with Him, but it's not just on the cross, it's to partake in the love that is the cross. It is to bear suffering, out of love, just as He bore suffering, out of love. And when one chooses to bear that suffering out of love, and one chooses that cross that is love, the sin in our lives dies on that cross, because sin is the absence of that sacrificial love. Sin is all of these ways we choose to be selfish and live for ourselves, rather than sacrifice ourselves, and rather than live that love that takes sacrificing ourselves.

Matthew 16

24 Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.

25 For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.

26 For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?

...

The reality is that there is never going to be a time when life on this earth isn't hard, or that we aren't going to be faced with difficult things. And there is never going to be a time on this earth when we will never again have some desire to make ourselves feel better. And because of this, the only way to stop choosing the sin that we are using to make ourselves feel better, is to be willing to stop trying to make ourselves feel better in all of those ways, and to be willing to be in the pain out of love for Yahuweh or others, so that we don't cause others harm in our trying to make ourselves feel better. And we don't use, or abuse, or not care about how our actions are affecting others, as we try to make ourselves feel better. The ceasing of our sin takes the willingness to sacrifice ourselves out of love, and choosing to share in and be a part of Yahuweh's love that we find in His Laws and that is found in His willingness to sacrifice Himself on the cross for us.

...

All of this is something that we can also see Peter talk about in 1 Peter 4 where he says, "he who has suffered in the flesh has ceased from sin." To be honest, I never really understood what this meant, until I understood the way that all of these actions we take that are sin are things we do in order to make ourselves feel better or to do something for ourselves even when it hurts someone else. And it's when we choose to suffer, and we choose the cross instead of those things, that a lot of sin really does cease being in our lives. Because there is a lot of sin we do that is done to escape that pain, and if one no longer chooses to escape those pains and face them head on instead, one automatically no longer chooses the sin that is that escape. Sure, it takes suffering in the flesh and choosing the pain of the cross, but it's worth it for all of the harm that isn't caused to others by what we do. And it's worth it for the true, sacrificial that is Yeshua's love, that is worth giving and coming out of our lives. It is beautiful and wonderful, just as Yahuweh's love on the cross and His choice to go through pain out of love, is beautiful and wonderful.

1 Peter 4

1 Therefore, since Christ suffered [a]for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin,

2 that he no longer should live the rest of *his* time in the flesh for the lusts of men, but for the will of God.

3 For we *have spent* enough of our past [b]lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

4 In regard to these, they think it strange that you do not run with *them* in the same flood of dissipation, speaking evil of *you*.

5 They will give an account to Him who is ready to judge the living and the dead.

6 For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

-[a] NU omits *for us*

-[b] NU *time*

...

When we really truly love Yahuweh and others, and we sacrifice ourselves and our own desires out of that love, then sin ceases because Yahuweh's Laws are that love, and the definition of living a righteous life is living that love, and the definition of sin is choosing to not live that love. The life of the Torah and Yahuweh's Laws is true love, and when one lives that true love and sacrifices oneself out of that true love, one no longer breaks Laws that are true love.

...

We talk a lot about our flesh being weak and use that terminology a lot, but in a more practical way of talking about it, it's really our inability to love, and choosing not to sacrifice ourselves out of love, that is the struggle and is the flesh that is weak. And we end up going with that flesh that is weak because we don't choose that love, and we don't choose the true, sacrificial love that Yeshua gave us in the Torah.

...

The way is narrow and few choose to live Yahuweh's Laws that are part of what define that narrow path, because it is a life of choosing to go through pain out of love, rather than choosing the selfishness that escapes that pain and desires to make oneself feel good as the ultimate goal of life. It's because it is a life of choosing to care about how one is affecting and treating others, rather than choosing the cold heart that stops caring about how one's actions are affecting others and only cares about making oneself feel good.

...

But there is also something more to all of this choice of the cross and the sacrifice of true love as well, which was mentioned in the very beginning title of this chapter. That being, all of the joy that comes from our choice of true love, and all the good we get to see that comes out of that choice to sacrifice ourselves, which far eclipses anything we might have gained from our selfishness and those choices to make ourselves feel good instead of loving others. And this is something we can see in Isaiah 52-53, which is the prophecy all about Yeshua coming and dying for our sins that has been talked about before. And it's as we read in Isaiah 53:10-11 that we get to see Yeshua's perspective after dying on the cross for us, which is actually joy and satisfaction over what He did. And the reason why is because of all of the incredible good it did for us, that we then get to read about in Isaiah 54.

Isaiah 53

He was oppressed and He was afflicted,
Yet He opened not His mouth;
He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,
So He opened not His mouth.
8 He was taken from [o]prison and from judgment,
And who will declare His generation?
For He was cut off from the land of the living;
For the transgressions of My people He was stricken.
9 And [p]they made His grave with the wicked—
But with the rich at His death,
Because He had done no violence,
Nor *was any* deceit in His mouth.
10 Yet it pleased the LORD to [q]bruise Him;
He has put *Him* to grief.
When You make His soul an offering for sin,
He shall see *His* seed, He shall prolong *His* days,
And the pleasure of the LORD shall prosper in His hand.
11 [r]He shall see the labor of His soul, *and* be satisfied.
By His knowledge My righteous Servant shall justify many,
For He shall bear their iniquities.
12 Therefore I will divide Him a portion with the great,
And He shall divide the [s]spoil with the strong,
Because He poured out His soul unto death,
And He was numbered with the transgressors,
And He bore the sin of many,
And made intercession for the transgressors.
-[o] *confinement*
-[p] Lit. *he* or *He*
-[q] *crush*
-[r] So with MT, Tg., Vg.; DSS, LXX *From the labor of His soul He shall see light*
-[s] *plunder*

Isaiah 54

1 “Sing, O barren,
You *who* have not borne!
Break forth into singing, and cry aloud,
You *who* have not labored with child!
For more *are* the children of the desolate
Than the children of the married woman,” says the LORD.
2 “Enlarge the place of your tent,
And let them stretch out the curtains of your dwellings;
Do not spare;
Lengthen your cords,
And strengthen your stakes.
3 For you shall expand to the right and to the left,

And your descendants will inherit the nations,
 And make the desolate cities inhabited.
 4 “Do not fear, for you will not be ashamed;
 Neither be disgraced, for you will not be put to shame;
 For you will forget the shame of your youth,
 And will not remember the reproach of your widowhood anymore.
 5 For your Maker *is* your husband,
 The LORD of hosts *is* His name;
 And your Redeemer *is* the Holy One of Israel;
 He is called the God of the whole earth.
 6 For the LORD has called you
 Like a woman forsaken and grieved in spirit,
 Like a youthful wife when you were refused,”
 Says your God.
 7 “For a mere moment I have forsaken you,
 But with great mercies I will gather you.
 8 With a little wrath I hid My face from you for a moment;
 But with everlasting kindness I will have mercy on you,”
 Says the LORD, your Redeemer.
 9 “For this *is* like the waters of Noah to Me;
 For as I have sworn
 That the waters of Noah would no longer cover the earth,
 So have I sworn
 That I would not be angry with you, nor rebuke you.
 10 For the mountains shall depart
 And the hills be removed,
 But My kindness shall not depart from you,
 Nor shall My covenant of peace be removed,”
 Says the LORD, who has mercy on you.

...

When one chooses the cross instead of running away into adultery, and one chooses to face whatever pain one is going through that is causing one to want to commit adultery, and reaches the other side of that pain, one experiences the joys of a family that is not broken, and the joy of a spouse who was not brokenhearted by our actions.

When one steals something from someone else, one isn't just taking an object. One is taking someone else's safety and security, and giving reasons to be mistrustful of the people around them. If one doesn't steal, then people don't have to feel violated by someone taking something that is their's or have a reason to be mistrustful of others, and one doesn't put the poison into other people's lives of never knowing who they can trust. And if everyone in the world no longer stole, no one would even have to lock any of their doors.

...

The joy is actually finding freedom from the sin and no longer being a slave to sin. And in many cases, actually finding healing to the pain that was causing us to sin. Because this is another part to all of this,

that as long as we choose to escape our pain instead of face our pain, we never will find healing to our pain.

...

It's all of those things that didn't happen because we didn't choose our selfishness, and we didn't choose a life of not caring about the people around us, that becomes a joy that is so much more than any of that selfishness could ever give. And even if we don't get to know here on earth all of the bad fruit that was prevented by us not choosing the selfishness that is sin, there will be a day in heaven that we will get to see what would have happened if we had made those choices. And just like Yeshua talks about being satisfied in Isaiah 53, we too will be so glad for all the lives we didn't destroy and didn't harm, but also all of the good things that did happen in those lives because of us not bringing that harm.

Isaiah 53

10 Yet it pleased the LORD to [q]bruise Him;

He has put *Him* to grief.

When You make His soul an offering for sin,

He shall see *His* seed, He shall prolong *His* days,

And the pleasure of the LORD shall prosper in His hand.

11 [r]He shall see the labor of His soul, *and* be satisfied.

By His knowledge My righteous Servant shall justify many,

For He shall bear their iniquities.

12 Therefore I will divide Him a portion with the great,

And He shall divide the [s]spoil with the strong,

Because He poured out His soul unto death,

And He was numbered with the transgressors,

And He bore the sin of many,

And made intercession for the transgressors.

-[q] *crush*

-[r] So with MT, Tg., Vg.; DSS, LXX *From the labor of His soul He shall see light*

-[s] *plunder*

Even though it is painful to walk that narrow path with Yeshua, and it is painful to live the kind of love for others that is the cross, the reward of that life is the incredible good fruit that comes from that love, and the joy that comes from seeing the good fruit that came about because of that sacrifice.

...

Walking this path of life means living within the boundaries set by Yahuweh through His Laws found in the Torah, and surrendering to that life He laid out. For whoever “sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven,” and, “Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.”

Matthew 5

17 “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

18 For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

19 Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

1 John 3

2 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

3 And everyone who has this hope in Him purifies himself, just as He is pure.

4 Whoever commits sin also commits lawlessness, and sin is lawlessness.

5 And you know that He was manifested to take away our sins, and in Him there is no sin.

6 Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

Matthew 7

21 “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22 Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’

23 And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

1 Peter 1

13 Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;

14 as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance;

15 but as He who called you *is* holy, you also be holy in all *your* conduct,

16 because it is written, “Be holy, for I am holy.”

17 And if you call on the Father, who without partiality judges according to each one’s work, conduct yourselves throughout the time of your stay *here* in fear;

18 knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers,

19 but with the precious blood of Christ, as of a lamb without blemish and without spot.

Luke 16

19 “There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day.

20 But there was a certain beggar named Lazarus, full of sores, who was laid at his gate,

21 desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.

22 So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried.

23 And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

24 "Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.'

25 But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.

26 And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'

27 "Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.'

29 Abraham said to him, 'They have Moses and the prophets; let them hear them.'

30 And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.'

31 But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.' "

John 3

18 "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

21 But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."

Often times, through tradition or through our own desires, we tend to think of the Torah as something that isn't really valid anymore for living life. We tend to think things like, "That's something in the Old Testament. Now that Yeshua has come, there is a new Testament and everything else that happened in the Bible doesn't matter anymore," or we think things like, "Those Laws are so old and legalistic. Surely, if Yahuweh was giving commands nowadays, they would all be different and updated for our times." Or, "We're saved by grace, not by works, and therefore, we no longer have to do the works of the Torah anymore." Or we might also believe something like, "Since Yeshua and the letters people wrote in the New Testament talk about love so much, and Yeshua said the two greatest Laws in the Torah were loving Him and loving others, I don't actually need to follow or read about the Laws in the Torah and can instead just love Yahuweh and love others according to my own definition of love.

However, one of the big problems with these kinds of ideas is that Yeshua, in the New Testament, says in Matthew 5 that He didn't actually come to do away with the Torah at all, only to fulfill it, which is something entirely different that will be talked about later. But furthermore, He goes on to say that anyone who knowingly sets aside even one of the least of the Laws or commands found in the Torah, and teaches others accordingly, will be called least in the kingdom of heaven. And this is a rather big problem for us because there are a lot of Laws and teachings found in the Torah and the prophets that we consider to be unimportant because they seem to be the least of His Laws or teachings. It also becomes a problem for the belief we have that Paul taught the Torah doesn't matter anymore and it's okay to

abolish the Law, because right here, Yeshua our king is saying Paul will be the very least of people in heaven and anyone who follows that teaching will be the very least as well.

Matthew 5

17 “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

18 For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

19 Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

And the interesting thing about this is that it doesn't actually matter what one believes about how the Torah was written; whether it was just Moses writing it, or whether it was multiple people writing it, or whether Yahuweh told Moses what to write. Yeshua, our Creator, right here is affirming and reaffirming the importance of living the Torah and saying that He never came to do away with the Torah, or the Laws and commands and instructions found within it, and that it will never stop being valid and the way to live life. He even goes on to say that our righteousness, or our living within the commands found in the Torah, must be even greater than the people who were living by the Torah the most in the society at that time, in order for us to then enter into heaven. This kind of perfection comes only because of what Yeshua did in dying for us and cleansing us from sin as we let ourselves die with Him, and Him taking that consequence for breaking the Law upon Himself, but still, the thing He is trying to get across is that there is no Torah breaking or Law-lessness in heaven, and in order to be there, one has to live the life that is talked about in the Torah. What He's trying to get across is the eternalness of the Torah, and the eternalness of His Laws. That they are His way of life and the way of living in heaven that is not changed, and anyone who wants to be there must live this way that He lives.

This eternalness is something that can also be seen in another part of the Bible as well, in Zachariah 14, where it is talking all about Yeshua's return and Him ruling and reigning here on earth. Then, as part of His reign, it says in verse 16 that, “it shall come to pass *that* everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles.” Then in verse 18, Yeshua goes on to talk about how every nation that doesn't come to celebrate the Feast of Tabernacles, “shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles.”

So what we have here is that after Yeshua has died on the cross and taken away our sin, and after He has come for a second time, and we have all died and are with Him, His holiday called the Feast of Tabernacles that He designed and made is still being celebrated in His kingdom, which means that all of us as part of His kingdom will be celebrating it with Him as well. And considering the fact that Daniel 7 says His reign is an eternal reign without end, this also means we will be celebrating the Feast of Tabernacles eternally without end, which makes sense when one looks at the Feast of Tabernacles and finds out that is all about Him and us dwelling together under one house or tabernacle, and it's basically like celebrating our wedding anniversary. But in this, one can see that eternalness of His Laws again. That they aren't just for a certain group of people or for a certain time in the past. They are forever and meant to be forever a part of our lives, because His ways and His way of life is forever.

Zechariah 14

16 And it shall come to pass *that* everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles.

17 And it shall be *that* whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain.

18 If the family of Egypt will not come up and enter in, they *shall have no rain*; they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles.

19 This shall be the [i]punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles.

20 In that day “HOLINESS TO THE LORD” shall be *engraved* on the bells of the horses. The pots in the LORD’s house shall be like the bowls before the altar.

21 Yes, [j]every pot in Jerusalem and Judah shall be holiness to the LORD of hosts. Everyone who sacrifices shall come and take them and cook in them. In that day there shall no longer be a Canaanite in the house of the LORD of hosts.

[i] Lit. *sin*

[j] Or *on every pot . . . shall be engraved “HOLINESS TO THE LORD OF HOSTS”*

Daniel 7

13 “I was watching in the night visions,
And behold, *One* like the Son of Man,
Coming with the clouds of heaven!
He came to the Ancient of Days,
And they brought Him near before Him.

14 Then to Him was given dominion and glory and a kingdom,
That all peoples, nations, and languages should serve Him.
His dominion *is* an everlasting dominion,
Which shall not pass away,
And His kingdom *the one*
Which shall not be destroyed.

We can really see this in another part of the Bible as well, in Jeremiah 31:33, which is a prophecy all about what things will be like after Yeshua has come and set up His reign here on earth. And when we read it, we can see how He very specifically talks about putting His Law, the Laws of the Torah, in our minds and in our hearts. So we have to ask ourselves, if it’s really true that following Yahuweh’s Laws of true love doesn’t matter anymore, and abolishing either all of His Laws or just the Laws we don’t like is the right and good path to go on, then why does Yahuweh talk about putting those very Laws within our minds and our very beings when He comes to reign on the earth, so that they are a part of the very fabric and essence of who we are? And even more, why is it that the new covenant He makes with us is to have His Laws even more within us than when they were only written down in the Torah? How do we believe the new covenant is about abolishing His Laws, when He very specifically says the New Covenant is about living His Laws, in an even greater way than we’ve ever been able to before? If they truly have no value anymore and living in Yahuweh’s Laws doesn’t matter, then why does Yahuweh give them value again and restore His Laws to our lives after He has come?

Jeremiah 31

31 “Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah—

32 not according to the covenant that I made with their fathers in the day *that* I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, [h]though I was a husband to them, says the LORD.

33 But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their [i]hearts; and I will be their God, and they shall be My people.

34 No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the LORD,’ for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more.”

-[h] So with MT, Tg., Vg.; LXX, Syr. *and I turned away from them*

-[i] Lit. *inward parts*

We also see a similar thing being talked about in Ezekiel 36, which is a prophecy for both right now in our time when Yahuweh has brought the Jewish people back into the land of Israel, but also for the future as well when He brings all of the tribes of Israel out of all the nations to again live in the land of Israel when He comes and sets up His reign here on earth, cleansing them from all of their iniquities, as He says in verse 33. And even though He doesn’t talk about it, it is most likely about all of us Gentiles as well who have been grafted into His spiritual nation of Israel, as Paul talks about in Romans 11. But the crucial thing for this discussion is in verses 25-27 where He again talks about cleansing the house of Israel of all of their sins, but also then says that He will take the heart of stone out of them and put a heart of flesh within them, and, “I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them*. Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God.”

This is pretty much the exact same thing He says in Jeremiah 31, that now in our time, at His coming and after He has died on the cross, He will restore His Laws to us and cause us to live within them again. That they will be how we live our lives, and the choices we make, and who we are as people. He doesn’t take the heart of stone out of us and put a living heart of flesh within us so that we pick and choose what Laws we want to follow, or to abolish His Laws and do whatever we want. No, it’s to walk in His statutes and keep His judgments. To live His Laws of true love once again, and have a heart of flesh, rather than the cold heart of stone it takes to not live His Laws, and to not live true love for Him and others, living in our selfishness instead.

Ezekiel 36

16 Moreover the word of the Lord came to me, saying:

17 “Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways and deeds; to Me their way was like the uncleanness of a woman in her customary impurity.

18 Therefore I poured out My fury on them for the blood they had shed on the land, and for their idols with which they had defiled it.

19 So I scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds.

20 When they came to the nations, wherever they went, they profaned My holy name—when they said of them, ‘These are the people of the Lord, and yet they have gone out of His land.’

21 But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went.

22 “Therefore say to the house of Israel, ‘Thus says the Lord God: “I do not do this for your sake, O house of Israel, but for My holy name’s sake, which you have profaned among the nations wherever you went.

23 And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the Lord,” says the Lord God, “when I am hallowed in you before their eyes.

24 For I will take you from among the nations, gather you out of all countries, and bring you into your own land.

25 Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols.

26 I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.

27 I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.

28 Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God.

29 I will deliver you from all your uncleannesses. I will call for the grain and multiply it, and bring no famine upon you. 30 And I will multiply the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of famine among the nations.

31 Then you will remember your evil ways and your deeds that were not good; and you will [e]loathe yourselves in your own sight, for your iniquities and your abominations.

32 Not for your sake do I do this,” says the Lord God, “let it be known to you. Be ashamed and confounded for your own ways, O house of Israel!”

33 ‘Thus says the Lord God: “On the day that I cleanse you from all your iniquities, I will also enable you to dwell in the cities, and the ruins shall be rebuilt.

34 The desolate land shall be tilled instead of lying desolate in the sight of all who pass by.

35 So they will say, ‘This land that was desolate has become like the garden of Eden; and the wasted, desolate, and ruined cities are now fortified and inhabited.’

36 Then the nations which are left all around you shall know that I, the Lord, have rebuilt the ruined places and planted what was desolate. I, the Lord, have spoken it, and I will do it.”

37 ‘Thus says the Lord God: “I will also let the house of Israel inquire of Me to do this for them: I will increase their men like a flock.

38 Like a [f]flock offered as holy sacrifices, like the flock at Jerusalem on its [g]feast days, so shall the ruined cities be filled with flocks of men. Then they shall know that I am the Lord.” ’ ”

-[e] *despise*

-[f] Lit. *holy flock*

-[g] *appointed feasts*

Romans 11 - Paul talks about the Gentiles being grafted into Yahuweh’s true nation of Israel

11 I say then, have they stumbled that they should fall? Certainly not! But through their [a]fall, to provoke them to jealousy, salvation has come to the Gentiles.

12 Now if their [b]fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!

13 For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, 14 if by any means I may provoke to jealousy those who are my flesh and save some of them.

15 For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?

16 For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches.
 17 And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and [c]fatness of the olive tree,
 18 do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you.
 19 You will say then, “Branches were broken off that I might be grafted in.”
 20 Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.
 21 For if God did not spare the natural branches, He may not spare you either.
 22 Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, [d]goodness, if you continue in His goodness. Otherwise you also will be cut off.
 23 And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.
 24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?
 25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own [e]opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.
 26 And so all Israel will be [f]saved, as it is written:
 “The Deliverer will come out of Zion,
 And He will turn away ungodliness from Jacob;
 27 For this is My covenant with them,
 When I take away their sins.”
 28 Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers.
 29 For the gifts and the calling of God are irrevocable.
 30 For as you were once disobedient to God, yet have now obtained mercy through their disobedience,
 31 even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.
 -[a] *trespass*
 -[b] *trespass*
 -[c] *richness*
 -[d] NU adds *of God*
 -[e] *estimation*
 -[f] Or *delivered*

It’s also interesting that He talks here in Ezekiel 36 about putting His “Spirit” within us, or His Holy Spirit within us, and this is what makes us able to walk in His Laws. And it’s really here that we see the true purpose of being filled with His Holy Spirit, and what it’s really all about when we are filled with His Spirit just as the disciples were. This being to be able to live every part of our lives in His Laws and His ways, which is what it means to be Holy as He is Holy. And just like in Jeremiah above where He talks about the new covenant being to have His Laws in our minds and the very core of our beings, we again see here that same new covenant that came with Yeshua, that His Spirit dwelling within us is a part of, is again talked about as being all about living His Laws, and that us being able to live all of His Laws in every part of our lives, is actually the new covenant itself. Whereas the old covenant was about us trying to live His Laws in our own ability, the new covenant is about Him living His Laws through us and by His ability, in every part of our lives, in the perfection that only He is able to live them in.

Ezekiel 36

26 I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.

27 I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.

28 Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God.

Another interesting thing we see here is also a correlation with what Yeshua talks about in Matthew 24, where He says that in the end times, the love of many will grow cold, and the reason He gives for this love growing cold is because of Law-lessness abounding. It's because everyone's hearts have become this heart of stone talked about here in Ezekiel, that is unable to love and does not walk or live in His Laws of true love, and we need this heart of flesh again that can love again and live His Laws of love again. And what makes this even more interesting is that this is the very world we live in today, where the vast majority of us in both the secular world, and the Christian world, do not walk in His Laws of love anymore, and our love has grown cold with a heart of stone that is cold just like He said it would, and the only way we will have love again is if we live His Laws again, and He takes out that heart of stone, replacing it with the heart of flesh, and His Spirit within us causing us to walk in His Laws of true love again.

This love growing cold because of Law-lessness is also a correlation with what He says just a little bit before this in Matthew 22 as well, about His Laws hanging upon love for Him and love for others. And we can see the way that if we don't live His Laws and become Law-less, then we don't live or have love either and our love really does grow cold, because His Laws are love and they are how we love.

Ezekiel 36

26 I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.

27 I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.

28 Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God.

Matthew 24 – the love of many will grow cold because of Law-lessness

4 And Jesus answered and said to them: "Take heed that no one deceives you.

5 For many will come in My name, saying, 'I am the Christ,' and will deceive many.

6 And you will hear of wars and rumors of wars. See that you are not troubled; for [a]all these things must come to pass, but the end is not yet.

7 For nation will rise against nation, and kingdom against kingdom. And there will be famines, [b]pestilences, and earthquakes in various places.

8 All these are the beginning of sorrows.

9 "Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake.

10 And then many will be offended, will betray one another, and will hate one another.

11 Then many false prophets will rise up and deceive many.

12 And because lawlessness will abound, the love of many will grow cold.

13 But he who endures to the end shall be saved.

14 And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

-[a] NU omits *all*

-[b] NU omits *pestilences*

Matthew 22

34 But when the Pharisees heard that He had silenced the Sadducees, they gathered together.

35 Then one of them, a lawyer, asked Him a question, testing Him, and saying,

36 “Teacher, which is the great commandment in the law?”

37 Jesus said to him, “‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’

38 This is the first and great commandment.

39 And the second is like it: ‘You shall love your neighbor as yourself.’

40 On these two commandments hang all the Law and the Prophets.”

As we go to the next chapter of Ezekiel, Ezekiel 37, we see another place where Yeshua is talking about His Laws. And in this place too, it is very clear that it is after He has returned and set up His kingdom here on earth, for as He says in verse 24, He talks about raising up David His servant to be King over His people, and we will only have one shepherd. These are both things that only happen after He has returned. In verse 26 through 28, He also says that at this time His tabernacle will be with us and His sanctuary will be in our midst forever. This is again something that only happens after He has returned and is reigning as King over the New heavens and New earth He has created for us to dwell in with Him. But it's as we look at these verses, that we also see another key detail in verse 24 where He specifically says, “they shall also walk in My judgments and observe My statutes, and do them.” And we have to ask ourselves, what are His judgments and statutes He is talking about? Well, they are His judgments and statutes in the Torah. They are His Laws. And this is something we can see quite clearly if we go to somewhere like Leviticus 18, where Yeshua very specifically talks about His Laws as, “My statutes and My judgments,” and is actually telling the nation of Israel the exact same thing He is telling us here in Ezekiel 37, to live His statutes and judgments, His Laws.

But as we put all of this together, what this of course means is that again, after He has died on the cross, and after this present time in history when we believe His Laws don't matter, and after He has returned, He Himself is saying that we will be living and doing His Laws found in the Torah for all eternity, rather than disobeying His Laws as we have during this time here on earth. He is literally saying, His Laws are how we are going to live forever and ever, and even His Laws that we think don't matter anymore, will be how we live forever. And there is this reality we have to understand that being in heaven with Him and having eternal life isn't about being able to all of a sudden break His Laws however much we want and live whatever way we want. It's about living within His Laws and not breaking them anymore, and living without sin anymore.

Ezekiel 37

23 They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their God.

24 “David My servant *shall be* king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them.

25 Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children’s children, forever; and My servant David *shall be* their prince forever.

26 Moreover I will [c]make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore.

27 My tabernacle also shall be with them; indeed I will be their God, and they shall be My people.

28 The nations also will know that I, the LORD, sanctify Israel, when My sanctuary is in their midst forevermore.” ’ ’ ”

-[c] Lit. *cut*

Leviticus 18

1 Then the LORD spoke to Moses, saying,

2 “Speak to the children of Israel, and say to them: ‘I am the LORD your God.

3 According to [a]the doings of the land of Egypt, where you dwelt, you shall not do; and according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their [b]ordinances.

4 You shall observe My judgments and keep My ordinances, to walk in them: I *am* the LORD your God.

5 You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I *am* the LORD.

-[a] *what is done in*

-[b] *statutes*

If we look in Revelation 14:12, we can see yet again something similar to everything that has been mentioned above, where it’s at the very end of this world right around the moment of Yeshua’s return, and it very specifically talks about the saints being, “those who keep the commandments of God and the faith of Jesus.” And looking here, we have to ask ourselves, if it’s really true that Yeshua’s Laws no longer matter, then why at the very end of the world are the saints talked about as being those who not only believe in Yeshua, but also who obey His Laws? There is again a distinction here, that following Yeshua is about living in all of His Laws and His way of life.

Revelation 14

6 Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—

7 saying with a loud voice, “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.”

8 And another angel followed, saying, “Babylon[f] is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication.”

9 Then a third angel followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives *his* mark on his forehead or on his hand,

10 he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

11 And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.”

12 Here is the [g]patience of the saints; here[h] *are* those who keep the commandments of God and the faith of Jesus.

13 Then I heard a voice from heaven saying [i]to me, “Write: ‘Blessed *are* the dead who die in the Lord from now on.’ ”

“Yes,” says the Spirit, “that they may rest from their labors, and their works follow them.”

-[f] NU *Babylon the great is fallen, is fallen, which has made; M Babylon the great is fallen. She has made*

-[g] *steadfastness, perseverance*

-[h] NU, M omit *here are those*

-[i] NU, M omit *to me*

But when one reads all of these things, the thing that one really starts to wonder is just why do we think that we can disregard and disobey the Laws our Creator has made, even though He so specifically says in the New Testament that anyone who breaks even the very, very least and seemingly unimportant of His Laws, and teaches others to do so as well, will then be the very least in His kingdom? Or why do we think His Laws or His feasts don’t matter anymore, even though He gives this prophecy in Zachariah 14 about celebrating the Feast of Tabernacles forever in His kingdom and it is eternally important to Him? Why do we think that His Laws have been abolished and He does not care about them, when He so specifically gives prophecies in Jeremiah and Ezekiel about restoring all of His Laws to our lives, and causing us to live in all of His Laws again forever in eternity with Him? That His heart is for us to eternally live in His Laws and ways. If we believe Yahuweh is real, and we believe the Bible is true, why do we then believe we can disregard what He says and decide for ourselves what is right and wrong to do, going our own way in life apart from His Laws? Or if in those Matthew 5 verses quoted above, Yeshua says that our ability to live within the Torah must exceed even the Pharisees’ ability to live within the Torah in order for us to enter into heaven, which basically means living in the Torah is what heaven is all about, then why do we believe we don’t have to live within the Torah during our time here on earth and that it somehow doesn’t matter? It shows how there is something fundamentally wrong with how we view the Torah and everything He did in dying on the cross for us, and that we view it in a way that He Himself doesn’t view it. Or putting it another way, whereas we seem to believe that Him dying on the cross for us, or the fact that the Torah was written so long ago, means we can basically pick and choose what Laws we want to follow, He seems to view the Torah as the standard He is going to hold us to even until heaven and earth disappear, as He says in those Matthew 5 verses.

If we go in this same vein of thought, there are also some other issues to talk about with these kinds of ideas. Like for instance, the idea that, since we are saved by grace and not by works as Paul talks about in Ephesians 2:8, and since we are saved by belief in Yeshua alone as Yeshua talks about in John 3:16, this means we don’t have to do the works of the Torah anymore, and even more, it’s wrong for us to try to do the works of the Torah, since that would be trying to be saved by our works.

Ephesians 2

8 For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,
9 not of works, lest anyone should boast.

10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

John 3

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,
15 that whoever believes in Him should [c]not perish but have eternal life.

16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

[c] NU omits *not perish but*

However, the problem with this comes from a verse in Matthew 7 where Yeshua talks about these certain people who will come to Him after they have died and tell Him about all of these great things they did for Him during their time here on earth. Things like prophesying in His name, casting out demons in His name, and doing many wonders in His name. To which Yeshua says, “I never knew you; depart from Me, you who practice lawlessness!” And the really crucial thing to understand about these verses is that the people He is talking about are all ones who have come to believe in Him, and should be saved by grace, yet right here, Yeshua is saying to them, “Depart from Me,” and as far as we know from what He says, aren’t entering into heaven or eternal life.

It’s also important to recognize that these aren’t man made Laws He is talking about here. He’s not saying, “You didn’t obey all of the Laws of your society and culture, and didn’t obey the Laws of your society that are against Me, and therefore, be cast into outer darkness.” He’s talking about His Laws, and being Law-less and without His Laws. We are cast into outer darkness because we live a life without His Torah and the love found therein, and practice Torah-lessness.

Matthew 7

21 “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22 Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’

23 And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

Just to show further that this is indeed what He is talking about, there is also another place found in Luke 13 where Yeshua says a very similar thing. It’s again all about people who “ate and drank” in His presence, and us as followers of Him who had that kind of intimacy with Him, to which He again says to us, “Depart from Me.” Only this time He very specifically says, “Depart from Me, all you workers of iniquity,” which is another word for sin that could never be misconstrued into anything else but breaking His Laws, living in Law-lessness and Torah-lessness, since this is the very definition of sin throughout the entire Bible.

Luke 13

22 And He went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then one said to Him, “Lord, are there few who are saved?”

And He said to them,

24 “Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.

25 When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open for us,' and He will answer and say to you, 'I do not know you, where you are from,'

26 then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.'

27 But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.'

28 There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.

This concept of law-lessness being sin is something John also talks about in 1 John 3 where he very specifically says, "Whoever commits sin also commits lawlessness, and sin is lawlessness." It's just the reality that this is what sin is. It is breaking Yahuweh's Torah and being Law-less, living in disobedience to Him. Just as the animal sacrifices had to be done because of breaking the Torah, so too, the entire reason why Yeshua came to die on the cross and be the permanent animal sacrifice, was because of us breaking the Torah and being Law-less, and us needing a way to be redeemed from our Law-lessness.

As we go on to verse 6, we also see John echoing the same things Yeshua personally told him and the disciples about living in Law-lessness/sin, where he talks about how, "Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him," and that, "He who practices righteousness is righteous, just as He is righteous. He who sins is of the devil, for the devil has sinned from the beginning." All of this, together with the previous verse 3, is almost the exact same thing Yeshua says in Matthew 7 where He very specifically says, "I never knew you; depart from Me, you who practice lawlessness!"

1 John 3

3 And everyone who has this hope in Him purifies himself, just as He is pure.

4 Whoever commits sin also commits lawlessness, and sin is lawlessness.

5 And you know that He was manifested to take away our sins, and in Him there is no sin.

6 Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

7 Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous.

8 He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

9 Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

Matthew 7

21 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

As we move on, this same concept from Matthew 7 can also be seen in Revelation 3, where Yeshua is talking about the seven Churches and these certain works they need to change or things they need to be careful of, then talks about the consequences that will come if they don't change. And the fifth church in

particular is interesting because He first separates the people of the Church into two categories. Those who have not defiled their garments and are worthy to walk with Him in white, and those who have defiled their garments, who He tells to repent because their works are not perfect before Him. But then at the end, He says the important thing of, “He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels,” and even though He doesn’t say it, the important thing to understand is if one extrapolates this further, one has to wonder what happens to those who don’t have white garments and who have not repented of their works, instead keeping their defiled garments that are defiled by the works they do that are not perfect before Him? From what He says, it would appear their names do get blotted out from the Book of Life, which is just like what one sees happening in Matthew 7, and it’s again that whole thing of our works and what we do effecting eternal life and whether we are in heaven or not. Just like in Matthew, it’s also once again us as Christians and us who believe in the Messiah that He is talking about here in Revelation. It’s not unbelievers who are having their names blotted out or not blotted out. It’s us within His church, and us who have had our names in His Book of Life at one time.

Revelation 3 – fifth church

- 1 “And to the [a]angel of the church in Sardis write,
‘These things says He who has the seven Spirits of God and the seven stars: “I know your works, that you have a name that you are alive, but you are dead.
- 2 Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before [b]God.
- 3 Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.
- 4 [c]You have a few names [d]even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy.
- 5 He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.
- 6 “He who has an ear, let him hear what the Spirit says to the churches.” ’

-[a] Or *messenger*

-[b] NU, M *My God*

-[c] NU, M *Nevertheless you*

-[d] NU, M *omit even*

As we look at another passage in Matthew 13, we also see the same thing here, where Yeshua very specifically is talking about the very end of the world at the time of His coming, and says that at that time, “The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.” So at the end of the world, after our time right at this moment in history, Yeshua Himself says that the standard He is going to use to separate out those who will be with Him in eternity, from those who won’t be, is whether or not we live His Laws, and whether we are Law-ful, or Law-less. It is literally the Torah that is the standard He is going to use, even after He has died on the cross, and after this present time in history where we believe the Torah doesn’t matter anymore.

Matthew 13

36 Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field."

37 He answered and said to them: "He who sows the good seed is the Son of Man.

38 The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one.

39 The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels.

40 Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age.

41 The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness,

42 and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.

43 Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!

So looking at Matthew 7, Luke 13, Revelation 3, and Matthew 13, the question becomes, if all there is to being with Yahuweh and having eternal life is being saved by grace, and doing the works of His Law doesn't matter, why then are all of these people talked about in Matthew, Luke, and Revelation not with Yahuweh, and even more, aren't with Him precisely because of their works that are Law-less and against His Laws, and precisely because they have not repented of their works that are not perfect before Him? At first glance, it seems like a paradox or contradiction that on the one hand works can't save us and we are saved by belief in Yeshua alone, yet on the other hand, our works condemn us and prevent us from being saved, and we cannot be in heaven if we are okay with doing works that are Law-lessness or Torah-lessness. This again shows there is a very fundamental thing that Yahuweh understands about His Laws that we don't seem to understand, which according to what He says in these verses, is very important to Him that we do understand and even affects whether we have eternal life or not.

Understanding What Yahuweh's Laws Are and How They Work

So the question now is, where do we go to begin to understand all of these things? As with many things, the answer is actually found in the Bible, and particularly something that was already talked about in the previous chapter, which is, understanding what the true purpose of the Torah and Yeshua's Laws in the Torah are.

Probably the biggest thing one has to understand about the Torah is that, even from the beginning, the Torah itself and the Laws found within it were never meant to be the thing that would save us and bring redemption. And this is why Paul talks about in Romans 8 how the Law was powerless to save us because we were so unable to live by the righteous standard of love Yahuweh had set before us within those Laws. However, as also talked about in the previous chapter, what the Torah does do, and the reason why Yahuweh created it, is to be the dictionary we could go to in order to find out what is right and wrong to do, legal or illegal, and lay out in very exact terms what it means to live a righteous or sinful life. To quote Paul again, this is why he talks about in Romans 7 how he did not know what sin was, and what was illegal to do, until the Law told him what sin was and what was illegal to do, because this is the Torah's purpose. This is also why they are called Laws in the first place is because, just the same as the Laws of our nations define what is legal or illegal, right or wrong to do, the Laws in the Torah define in Yahuweh's eternal nation what is legal or illegal, right or wrong to do.

Romans 8

1 *There* is therefore now no condemnation to those who are in Christ Jesus, who[a] do not walk according to the flesh, but according to the Spirit.

2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

3 For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

-[a] NU omits the rest of v. 1.

Romans 7

7 What shall we say then? *Is* the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet."

8 But sin, taking opportunity by the commandment, produced in me all *manner of evil* desire. For apart from the law sin *was* dead.

9 I was alive once without the law, but when the commandment came, sin revived and I died.

10 And the commandment, which *was* to *bring* life, I found to *bring* death.

11 For sin, taking occasion by the commandment, deceived me, and by it killed *me*.

12 Therefore the law *is* holy, and the commandment holy and just and good.

All of this together is something we also see in Romans 3:20 where Paul again talks about this very thing, that, "by the law *is* the knowledge of sin," or only the knowledge of what is legal and illegal to do, rather than the ability to be saved or justified in Yeshua's sight. And it's because this is the purpose of the Torah is to define for us what sin is, to give us that knowledge of sin, and to be the book of Laws we can go to in order to find out what is legal and illegal to do in Yahuweh's eyes and nation. It was never meant to be the thing that would actually bring salvation from our sinful natures and our inability to live His Laws and be Law abiding citizens. To use some of Paul's words, it was never meant to be what would make us into the righteousness and Law-abidingness of Yahuweh. It was just meant to give us the definition of what that righteousness actually looks like, and the definition of the life Yeshua not only expects us to live if we want to be with Him, but also the life He Himself is bringing us into as we follow Him and choose to surrender to His life.

Romans 3

20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,

22 even the righteousness of God, through faith in Jesus Christ, to all [f]and on all who believe.

-[f] NU omits *and on all*

So bearing all of this in mind, the next concept this then leads to is something that can be seen in the Laws we as people make in all of our societies. Which is the way that, when we break a Law, it creates a debt that we must pay with something of ourselves, whether that be prison time, a fine we have to pay,

community service, or even paid with our life in the case of murder. We even call it paying our debt to society because that is what we are doing. However, the most important thing to understand is that, just because that debt gets paid, it doesn't mean the Law itself has changed. What was illegal to do before we paid that debt is still illegal to do after we pay that debt, and if we break that Law again, then we will also have to pay that debt again and bear those consequences, because the Law itself is still in existence and still the Law of the land. And the interesting thing is that this is also true if someone else pays that debt for us as well, like if someone were to come and pay the fine for us, or something like that. That Law would still remain unchanged and it would still be illegal to break that Law again.

To give a more practical example of all of this, let's say for instance that you were to go through a red light instead of stopping at that red light. We all know that this breaks the Law, and creates a debt that we must pay, which would be a fine of some amount of money. Now let's say that someone else comes and pays that debt for you. The question becomes, just because they came and paid that debt, does that change the fact that you broke the Law, or change the Law itself that says it is illegal to go through a red light? The answer is of course, no it doesn't, because only the debt for breaking the Law was paid, not actually the Law itself being changed, and if we go through that red light again, we will also have to pay that debt again.

With this understanding, let's now bring in the context of the Torah and the Laws of Yeshua's eternal nation. When we break Yeshua's Laws, it creates a debt that must be paid with something of ourselves, which in this case is always our eternal life, and is basically the same debt that is paid in our societies for murder, and in times past, what was paid for many other things as well. However, when Yahuweh came and died on the cross for our sins, He paid that debt for us. Now, just as above, the question becomes, if someone comes and pays that debt for us, does it change the Law itself, or change the definition of what is legal or illegal to do? The answer is of course, no it doesn't, because only the debt for breaking the Law was paid, not actually the Law itself being changed. What was illegal to do before He paid that debt, is still illegal to do after He paid that debt, and if we break that Law again, then that debt must also be paid again because the Law itself that defines what is illegal to do is still the same. What Yeshua did for us is of course a little different than what happens in our societies because it's more like He comes at the end of our lives and pays all of our debts at once, but the principle is still the same that Him paying those debts doesn't change the definition of what is legal or illegal, sin or righteousness, because the Law itself that says something is illegal to do does not change when the debt created for breaking that Law is paid.

If we look at something that is a bit closer to our societies, this is also why the animal sacrifices had to be done over and over again, because Yeshua's Laws and what is legal or illegal to do did not change when the debt was paid. Therefore, just as when we go through a red light over and over again and have to pay the debt over and over again, when people broke Yahuweh's Laws over and over again, even the same Law that had already been broken, it created another debt that had to be paid over and over again, through another animal dying in their place. The sacrifices in the end were only a shadow picture of what He was going to do for us, but the principle is still the same, and when Yahuweh came and died for us, that principle of the Laws not changing when the debt is paid continues on.

As we look at another part of the Bible, this whole concept is something that we also really see in the Matthew 5 verses that have been talked about before, where Yeshua says that we shouldn't think He came to abolish His Torah and His Laws, but to fulfill them. This is also where we get into understanding a bit about these verses, and at least a part of what Yeshua was talking about here.

Matthew 5

17 “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

18 For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

19 Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

So as we look at this Matthew 5:17 verse specifically, one of the big questions that arises is simply, what did He mean by fulfilling the Law and the Prophets? What was He talking about there? To really understand this, we also have to bring in something quoted before that Paul talks about in Romans 8:3, where he talks about the Laws found within the Torah being unable to make us righteous in and of themselves, which of course makes perfect sense, because no Law on earth even in our nations is capable of making us obey it. As talked about so many times already, Laws just define what is legal or illegal to do, but they can't make that choice for us of living within them, and to put things into Paul's way of saying it, we are always weak in our flesh trying to obey both the Laws of our nations, and the Laws of Yahuweh's eternal nation, and always struggle with living them perfectly.

Romans 8

3 For what the law could not do in that it was weak through the flesh,...

However, even though the Torah and the Laws themselves can't make us righteous and make us live within them, the issue is that there is still the requirement of righteousness and living perfectly, without a single moment of Law breaking, in order to enter into heaven. This is why Yeshua says in the Matthew 5:20 verse quoted above that the only way we can enter into eternal life is if our righteousness exceeds the righteousness of the Pharisees, or exceeds our pastors and priests, and those who should be the most righteous ones that we know.

Matthew 5

20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

So even though the Law can't make us perfectly righteous, and we are too weak in our flesh to live by it perfectly, the issue is that we still have to be perfectly righteous and live by it perfectly in order to enter into heaven. And this is where the next part of what Paul talks about in Romans 8 comes into play where he talks about Yeshua coming to fulfill the righteous requirement of the Law and the Torah, and says, “He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us...”

Romans 8

3 For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,
4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

And as we read this, we also then see what Yeshua was talking about in Matthew 5 when He says He came to fulfill the Torah, and it's that He came to fulfill the righteous requirement of the Torah. But as He also says, in doing so, He did not also abolish His Torah and His Laws, because as already talked about, paying the debt to society for breaking a Law, and having the righteous requirement that it takes to stay in that society without going to prison be fulfilled, does not change or abolish the Law itself that was broken. Having a debt for breaking the Law be paid does not change the Law itself, it only pays the debt for breaking that Law.

Romans 8

3 For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,
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Matthew 5

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18 For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.
19 Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.
20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

As we look at Romans 3, this is also why Paul talks about how we don't make void, or erase, Yahuweh's Laws by our belief in Yeshua and Him paying that debt for us, and that on the contrary we establish the Law in our lives. And it's because belief in Yeshua and Him paying that debt for us establishes that righteous requirement of the Law within us, and establishes the Torah itself within us. But it doesn't make void Yahuweh's Laws. It doesn't abolish His Laws. Yeshua's Torah is still the Law of the land, and breaking the Law is still breaking the Law, because this is just how the Torah and Laws in general work, both in our nations, and Yahuweh's eternal nation. Laws don't change simply because someone breaks them, then has their debt paid for breaking them. And as we look at all of these verses, we can see how this really is the way that Yahuweh's Laws work, and even from His perspective, why Him paying the debt for our crimes wasn't also about abolishing the Laws He gave, because they are two separate things.

Romans 3

31 Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

So looking at our Laws again, another question we have to ask is, if someone were to come and delete all record of us committing a crime, even to the point that it was as though we had never committed that crime, do our Laws change and what is illegal or legal change? For instance, if someone deletes the record of us going through a red light so that it was as though we had never gone through it, does it change the Law that says going through red lights is illegal? The answer is again of course that, no, they don't change, because again, it's only the record of us committing the crime that has been erased, not the actual Law itself being erased.

If we now take this same concept into what Yeshua did for us, when He died for us and we come to Him with our sin and confess our sin to Him, He really does erase our sin completely. As He says in places like Isaiah 1:18, he made our sins as white as snow, even though they were like scarlet, or as Micah in Micah 7:19 talks about, he cast our sins into the depths of the sea. There is also Psalm 103 that talks about Him separating us from our sin and Law breaking as far as the East is from the West, which is basically saying there will be no way for us and our sin to ever come together again. This is also why John says in 1 John 1 that, "If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness," and it's because He really does cleanse us from our unrighteousness when we bring our sin to Him and repent of what we have done.

Isaiah 1

16 "Wash yourselves, make yourselves clean;
Put away the evil of your doings from before My eyes.
Cease to do evil,
17 Learn to do good;
Seek justice,
Rebuke [i]the oppressor;
[j]Defend the fatherless,
Plead for the widow.
18 "Come now, and let us reason together,"
Says the LORD,
"Though your sins are like scarlet,
They shall be as white as snow;
Though they are red like crimson,
They shall be as wool.
19 If you are willing and obedient,
You shall eat the good of the land;
20 But if you refuse and rebel,
You shall be devoured by the sword";
For the mouth of the LORD has spoken.
-[i] Some ancient vss. *the oppressed*
-[j] *Vindicate*

Micah 7

18 Who is a God like You,
Pardoning iniquity
And passing over the transgression of the remnant of His heritage?

He does not retain His anger forever,
Because He delights *in* mercy.[j]
19 He will again have compassion on us,
And will subdue our iniquities.
You will cast all [k]our sins
Into the depths of the sea.
20 You will give truth to Jacob
And [l]mercy to Abraham,
Which You have sworn to our fathers
From days of old.
-[j] Or *lovingkindness*
-[k] Lit. *their*
-[l] Or *lovingkindness*

Psalms 103

11 For as the heavens are high above the earth,
So great is His mercy toward those who fear Him;
12 As far as the east is from the west,
So far has He removed our transgressions from us.
13 As a father pities *his* children,
So the LORD pities those who fear Him.
14 For He [a]knows our frame;
He remembers that we *are* dust.
15 As *for* man, his days *are* like grass;
As a flower of the field, so he flourishes.
16 For the wind passes over it, and it is [b]gone,
And its place remembers it no more.
17 But the mercy of the LORD *is* from everlasting to everlasting
On those who fear Him,
And His righteousness to children's children,
18 To such as keep His covenant,
And to those who remember His commandments to do them.
-[a] Understands our constitution
-[b] *not*

1 John 1

5 This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.
6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.
7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.
8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
9 If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.
10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

However, just like in our own systems of justice, the issue is that just because He erases our sin from us and takes away the record of our crimes so that we are white as snow again, it doesn't mean the Laws

we broke have been erased as well. It doesn't mean there is now complete anarchy and Law-lessness in Yahuweh's kingdom, where everyone can now do whatever they want because His Laws have been erased and don't exist anymore. Him erasing the record of our crimes is only just that, erasing the record of our crimes. It's not changing or erasing the Laws we broke so that we can now commit those crimes anytime we want to without consequence and without it being illegal. Not even anywhere in our societies do we have the idea that a criminal can break a Law, then if they can just get the record of breaking the Law erased, they can then get the Law they broke erased as well and make it possible to forever do what that Law was against because the Law doesn't exist anymore. It just wouldn't make sense. There would be no point to Laws if that is how Laws worked. Erasing the record of a crime only erases the record of that crime. It doesn't change the Law itself. And no where in the Bible will one ever find a place that Yahuweh says that as He erases the record of our sin, He will also erase the Law we broke as well, so that we can do that sin all we want to for all eternity, thereby making both the Law and Him paying our debt for breaking the Law completely pointless.

So as we are talking about all of these things and looking at Yahuweh's Torah and Laws as being just that, Laws of His nation that define what is legal and illegal the same as the Laws of our nations do, one question that starts to arise is, what actually does change the Law, and change what is legal or illegal to do? If breaking Laws, or having the debt for a Law be paid either by us or someone else, or having the record of a crime be erased can't change what is legal or illegal to do, what does do that?

This is where it again can be quite helpful to look at our own societies, because as we do, the interesting thing we find is that it's actually only the very top rulers of a nation or city that have any power to change the Laws. It's not actually the citizens or people of the nation, but only the government itself, and the people in that government. And as we look at Yahuweh and His eternal nation, this is really the same with Him as well, that we don't actually have any power to change any of His Laws, or change what is legal or illegal to do. It is only Yahuweh who has the power to change or add to or erase His own Laws, and change the Torah that is that definition of what is legal or illegal, because He is the King and He is the government itself. He is God over all, and as Isaiah 9 talks about, the government rests upon His shoulders and His shoulders alone. And while we like to think each of us can make up our own set of Laws to live by, this isn't actually a power that we have because we aren't the government and we aren't the King. We are only the citizens or subjects, and much the same as in our societies, us believing a Law doesn't exist, or us believing a Law shouldn't be the way it is, doesn't actually make that Law go away, it just makes us break the Law even more and get into even more trouble with the government.

Isaiah 9

6 For unto us a Child is born,
Unto us a Son is given;
And the government will be upon His shoulder.
And His name will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace.
7 Of the increase of *His* government and peace
There will be no end,
Upon the throne of David and over His kingdom,

To order it and establish it with judgment and justice
From that time forward, even forever.
The zeal of the LORD of hosts will perform this.

So as we look at Yeshua's Laws, the question we have to ask is, has Yahuweh as the one and only ruler of the nation and the world, with any power to erase or abolish the Laws of His nation, actually erased or abolished any Laws in His nation? Has the eternal Law giver or eternal government, which is Yeshua and only Yeshua, erased or abolished His Laws? If we look at the four Gospels and the book of Revelation, which are the only books that give the words that Yeshua Himself spoke in the New Testament, the answer one finds is that, no, He actually hasn't. And even more, except for with a few things that will be talked about below that one might be able to misconstrue into being about Him removing or diminishing some of His Laws, the thing one most clearly sees as one reads the Gospels and Revelation is that He has in fact only strengthened His Laws, and strengthened the covenant He gave at Mount Sinai that we find in the Torah, even within those things that can be misconstrued as well. And not only has He not erased His Laws, but in many instances, He has actually given us an even more strict or meaningful interpretation of His Laws, which gives more weight to what living them means and requires more of ourselves to actually live His Laws.

Probably the best places one can see this in is of course the verses that have already been quoted above, like in Matthew 5 where Yahuweh very specifically says that He did not come to destroy His Laws, and that His Laws are the standard even until the heavens and earth pass away. He definitely can't get much more clear that He has not erased or taken anything away from his Laws than saying the entire universe must pass away and be destroyed before even a jot or tittle or letter or word of His Laws will be taken away. Or when He talks about how many will come to Him at the time of their death and tell Him about all of the things they had done for Him in His name, but that He will say to them, "I never knew you; depart from Me, you who practice lawlessness!" This is again Him saying, "My Laws will never change," and if we are not willing to repent and turn away from Lawlessness and breaking His Laws, He will hold us accountable for breaking them, just the same as in our worldly nations we are held accountable for breaking the Law. And while that may be a scary thing to think about, the reality is, this is what He as our King says, and just like in our societies and nations, we should never take breaking the Law lightly, and if one doesn't want to have consequences for breaking the Law, the best thing to do is to just not break the Law and live a Lawful life.

But there are other places one can see this in as well. Like, for instance, in Matthew 5 where Yeshua says that anyone who looks at a woman with lust in his heart, commits adultery. This is something that not only affirms what is talked about in the Torah, that committing adultery is against the Law, but goes beyond it as well and adds a deeper meaning to the Law against adultery. That not only the action of adultery is against the Law to do, but also even the desire in the heart of lust and adultery is against the Law as well.

Matthew 5

27 "You have heard that it was said [i]to those of old, 'You shall not commit adultery.'

28 But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

-[I] NU, M omit *to those of old*

Or looking at the Law against divorce, Yeshua says in Matthew 19 that His heart was that no one would ever get divorced, and that we would learn to love each other instead. This is again Him not only affirming the Laws about divorce in the Torah, and saying His Laws are still valid and will always be valid even though He has come to take sin upon Himself, but it's also adding even more to what it means to live in His Laws, and bringing an even greater understanding to them.

Matthew 19

3 The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for *just* any reason?"

4 And He answered and said to them, "Have you not read that He who [a]made *them* at the beginning 'made them male and female,'

5 and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?

6 So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."

7 They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?"

8 He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.

9 And I say to you, whoever divorces his wife, except for [b]sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery."

10 His disciples said to Him, "If such is the case of the man with *his* wife, it is better not to marry."

11 But He said to them, "All cannot accept this saying, but only *those* to whom it has been given: 12 For there are [c]eunuchs who were born thus from *their* mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept *it*, let him accept *it*."

-[a] NU *created*

-[b] Or *fornication*

-[c] Emasculated men

Just a little bit later on in verse 17, one can again see this when a certain man comes to Yeshua and asks Him how he should live in order to have eternal life, to which Yeshua responds by saying, "if you want to enter into life, keep the commandments," which are of course all of the Laws and commandments found in the Torah. After the man asks Him if there are some specific Laws he should follow, Yeshua also then goes on to say that he should not murder, commit adultery, steal, or lie about something someone has done, and that he needs to honor his Father and Mother and love his neighbors in the same way he loves himself. And the interesting thing about this last Law is that, as has already been talked about in the previous chapter, this Law actually encompasses all of His Laws, since this love is what all of His Laws hang upon and are about. But the important thing one sees is again how, there is nothing in any of this about Him erasing any of His Laws. It is instead only about living His Laws and commandments, and that all of them are the way He wants us to continue to live. For as He says at the beginning, "if you want to enter into life, keep the commandments," not, "if you want to enter into life, keep some of the commandments, or only the commandments you like."

But this interaction with this man is important for another reason as well, because after this the man talks about how he has already lived the Laws in the Torah from his youth, and asks Yeshua if there is anything more he lacks. It's here that Yeshua then tells the man that if he really wants to be perfect in

his living a life that is pleasing to Him, he should also sell all that he has, give it to the poor, then follow Him. And this is interesting because, in the Torah, there isn't anything that says one must sell all they have and give it to the poor. There are Laws and commands about giving some of what one has, but not all of what one has. And we can see where this becomes yet another instance of our Creator, not only upholding His Laws, but actually adding even more to His Laws, and giving this understanding of His Laws and His way of life that is even more all encompassing upon us, and takes even more of ourselves to actually live. That basically, we should hold nothing back in our love for Him and others, and if we really want to follow His Laws and live like He does to the fullest possible, don't just give some of what we have, but in addition, give the fullest extent possible of what we have.

Matthew 19

16 Now behold, one came and said to Him, "Good[d] Teacher, what good thing shall I do that I may have eternal life?"

17 So He said to him, [e]"Why do you call Me good? [f]No one is good but One, *that is*, God. But if you want to enter into life, keep the commandments."

18 He said to Him, "Which ones?"

Jesus said, "'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,'

19 'Honor your father and *your* mother,' and, 'You shall love your neighbor as yourself.' "

20 The young man said to Him, "All these things I have kept [g]from my youth. What do I still lack?"

21 Jesus said to him, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me."

22 But when the young man heard that saying, he went away sorrowful, for he had great possessions.

-[d] NU omits *Good*

-[e] NU *Why do you ask Me about what is good?*

-[f] NU *There is One who is good. But*

-[g] NU omits *from my youth*

We also see a similar thing in Matthew 18 where Yeshua is talking about confronting someone in the sin they are doing and says that we should first confront that person in private to see if they will listen, but if they will not listen, we are to bring one or two more people to confront that person, so that, "by the mouth of two or three witnesses every word may be established." This is actually a direct quote from a Law in Deuteronomy 19 that is all about the court system found in the Torah, which talks about needing two or more witnesses in any kind of testimony against someone else for any sin that has been committed, so that, "by the mouth of two or three witnesses the matter shall be established." And the idea is that basically, when there is only one witness, it's difficult to know for sure if that witness is lying about what they have seen, or if what they remember is even accurate or not. However, if there is more than one witness, and those witnesses corroborate with each other about the sin that has been committed, it becomes much easier to know for sure what has happened, and also to know that a sin actually has been committed. It establishes what is true.

This Law is something one sees Yahuweh Himself living throughout the entire rest of the Bible as well. Like with Sodom and Gomorrah in Genesis, when He sends two angels into the city as witnesses before destroying it, in order to be witnesses against the evil being done in the city. One also sees it with Moses and Aaron when they go before Pharaoh and are two witnesses against him before Yahuweh brings each judgment upon Egypt. We can also see this in Luke, when Elijah and Moses appear before Yeshua to talk with Him about His death, and are a witness of who He is. There are also of course the two witnesses talked about in Revelation 11 as well who witness against the evil being done in the world

and bring judgment upon us for our evil. One can see how this Law is very much a part of who He is and how He does things, and the reason why He talks about doing things this way here in Matthew 18, and continues to uphold this Law instead of erasing it, is because, just like with all of His Laws, it comes out of who He is as a person and the way that He Himself lives life, and for Him to erase His Law would mean erasing this very part of who He is. It also just makes sense that one should never base one's judgment about something on only one witness alone, and it is always better to have multiple witnesses to know for sure the truth of something.

As we look in these verses, it's also interesting how we see that Yeshua talks about the two or three witnesses bringing that person before the assembly of believers if they do not listen, which is also the same as what is talked about in the Law found in Deuteronomy where the two or three witnesses are suppose to be brought before Yahuweh, the priests, and the judges, and basically brought before the public and society as a whole, to find out what sin has been committed and to deal with that sin. Just like the Law found in Deuteronomy, it's also not just the one person that is suppose to bring another before the assembly, but only when there are at least two people witnessing against the sin and unrepentance, and all of them together are suppose to bring the person before the assembly. And it's amazing how, in pretty much every detail, we again see our Creator upholding and wanting us to continue living His Law found in the Torah, which He Himself also lives just like He lives all of His Laws.

Matthew 18

15 "Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.

16 But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'

17 And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

Deuteronomy 19

15 "One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established.

16 If a false witness rises against any man to testify against him of wrongdoing,

17 then both men in the controversy shall stand before the LORD, before the priests and the judges who serve in those days.

18 And the judges shall make careful inquiry, and indeed, *if* the witness *is* a false witness, who has testified falsely against his brother,

19 then you shall do to him as he thought to have done to his brother; so you shall put away the evil from among you.

20 And those who remain shall hear and fear, and hereafter they shall not again commit such evil among you.

21 Your eye shall not pity: life *shall be* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

As we look in John 13:34, this is another place where we see Yeshua again upholding His Laws found in the Torah, where He says, "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another." Even though He talks about the part of loving each other in the same way He loved us, by laying down our lives for each other, being a new commandment or Law, when we look at the Leviticus 19:18 verse that has been talked about before that is all about loving our

neighbor as ourself, we see that this too is actually a continuation or furthering of His Laws. And very much like what has been talked about above with some of the other Laws like the Law against divorce or the Law against adultery, we see that, not only is He upholding His Laws, He is actually bringing in an even greater and weightier understanding of His Laws, that makes obeying Him and living in His Laws even more meaningful, but also more difficult and all encompassing as well. It's not just love your neighbor as yourself anymore. It's now, also give your very life for each other, and be willing to die for each other. Love each other so much, with such a pure true love, that you would be willing to cease to exist for others.

So here again we can see how, instead of removing His Laws, or erasing His Laws, He is upholding His Laws and actually putting even more into His Laws, and making them even more a part of our lives.

John 13

33 Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you.

34 A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.

35 By this all will know that you are My disciples, if you have love for one another."

Leviticus 19

17 'You shall not hate your brother in your heart. You shall surely [b]rebuke your neighbor, and not bear sin because of him.

18 You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I *am* the LORD.

-[b] *reprove*

So as we look at some of the things Yahuweh talks about in the Gospels, we really do see time and time again where, He as the government, hasn't actually taken away any of His Laws. Just like He talks about, He really did not come to abolish His Laws and is very consistent in that. Many times He even puts more into His Laws, rather than taking anything away from His Laws.

Now to talk about the few things that one might misconstrue into Yeshua removing His Laws, the first one comes from an event that happens in John 7 where a woman is caught in adultery and the Pharisees bring her before Yeshua, asking if she should be stoned to death, to which Yeshua responds by writing on the ground and telling them that whoever of them is without sin should throw the first stone. Then after this, it talks about the Pharisees having guilty consciences and leaving the scene, and Yeshua then asking the woman where her accusers are and if anyone is left to condemn her? She says that there aren't any left, to which Yeshua responds by saying that He does not condemn her either, and telling her to go and sin no more.

John 7

53 [m]And everyone went to his own house.

-[m] NU brackets 7:53 through 8:11 as not in the original text. They are present in over 900 mss. of John.

John 8

1 But Jesus went to the Mount of Olives.

2 Now [a]early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them.

3 Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst,

4 they said to Him, “Teacher, [b]this woman was caught in adultery, in the very act.

5 Now [c]Moses, in the law, commanded us [d]that such should be stoned. But what do You [e]say?”

6 This they said, testing Him, that they might have *something* of which to accuse Him. But Jesus stooped down and wrote on the ground with *His* finger, [f]as though He did not hear.

7 So when they continued asking Him, He [g]raised Himself up and said to them, “He who is without sin among you, let him throw a stone at her first.”

8 And again He stooped down and wrote on the ground.

9 Then those who heard *it*, being[h] convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst.

10 When Jesus had raised Himself up [i]and saw no one but the woman, He said to her, “Woman, where are those accusers [j]of yours? Has no one condemned you?”

11 She said, “No one, Lord.”

And Jesus said to her, “Neither do I condemn you; go [k]and sin no more.”

-[a] M *very early*

-[b] M *we found this woman*

-[c] M *in our law Moses commanded*

-[d] NU, M *to stone such*

-[e] M *adds about her*

-[f] NU, M *omit as though He did not hear*

-[g] M *He looked up*

-[h] NU, M *omit being convicted by their conscience*

-[i] NU *omits and saw no one but the woman; M He saw her and said,*

-[j] NU, M *omit of yours*

-[k] NU, M *add from now on*

But it’s as we look at the history of this event that we find out one more key detail, which is the fact that John never actually wrote it or put it into his Gospel, and as far as is known, the whole story is pure and utter fantasy, which is a rather important detail to include. And while this might be quite a surprising thing to say, this is something that can be known because of the fact that none of the earliest surviving manuscripts of John’s Gospel from 100 AD through 400 AD have this story in them. If one does a search online for something like “Was the story of the woman caught in adultery originally in John,” one also finds out that the earliest known instance of someone talking about this story is in a writing from around 230 AD called *Didascalia Apostolorum*, in which the writer mentions the story, but doesn’t talk about it being from the Gospel of John or any of the disciples. It was basically just a story that was being circulated at the time that people thought could be true, and that the writer of the *Didascalia Apostolorum* liked enough to use as part of his teaching.

As one keeps looking online, one can also find out that the earliest known mentions of it being in John’s Gospel is from a man named Didymus the Blind who lived from 313 AD – 398 AD, and who talks about the story not being in all of the Gospels, and a man named Jerome who lived from 347–420 AD, who also talks about it not being in all of the copies of John’s Gospel. As mentioned above, we can also find out that the earliest known manuscript that has the story in the Gospel of John is from around 400 AD, which is a pretty close timeframe to when the two people mentioned above were alive. If we put two and two together, we can see that this is most likely the time period that scribes started adding the story

into the Gospel of John, which means it most likely wasn't until about 300 years after John wrote his Gospel that this story could even be found in his Gospel, and is a time frame longer than the United States has even existed for, to put it into perspective. This also makes sense with the way that the *Didascalia Apostolorum* writing mentioned above from 230 AD doesn't talk about quoting it from any of the Gospels, and also the fact that none of the manuscripts from before this time have it in the Gospels either, and in the end, probably what happened is that the story gained enough popularity that scribes eventually started adding it into John's Gospel, simply because they believed it was something Yeshua could have done, and everyone was already talking about it as something Yeshua had done. This is also why the footnote in the New Kings James version for John 7:53 above mentions that over 900 manuscripts of John's Gospel have this story in brackets in order to show that it was not original to the Gospel of John. And it's because John never actually wrote it and never put it into his Gospel, but for one reason or another, scribes started adding it in anyway over time, even though they knew it was most likely not original.

So as we look at some of the history of this story, one of the most interesting things about it is just the fact that, as far as is known, the event never actually happened and there are no eyewitness accounts of it ever happening. It really is just a story that people liked enough to quote from it and later add it into the Gospels, but no one actually knows where it even came from or who originally started the story. It is very much like the many myths and legends that we have even now days about famous people, like the idea of George Washington chopping down a cherry tree and not being able to tell a lie about it. The story itself is pure fantasy, but we like to believe it was something he did, and we believe it's something he could have done, so we keep on telling it. But the real problem is of course that, just because something sounds like George Washington did it, or seems like Yeshua might have done it, or one wants to believe an event happened, it doesn't mean the event actually ever happened. This is the reason why the Gospels are so meaningful and are what they are is because they are actual eyewitness testimony of what happened. The people who were there actually saw these things happen, and recorded what they saw. It's not just a belief about what could have happened, it is what actually happened, and without that eyewitness testimony and knowing who it was that witnessed the event, there really is no way of knowing whether this event with this woman ever actually occurred or not. Considering the fact that no one seems to know where the story came from, and there were also quite a few other fantasy writings about Yeshua being created and circulated during this whole time in history, the odds are pretty high it never actually did occur and really is a work of fiction.

As for why all of this is such an important and significant detail, as we have read and tried to interpret this story throughout history, over time it has also become the main place, if not the only place, in the Gospels and Revelation that we point to and say that Yeshua was for erasing one of His Laws, which would be the Law of stoning to death both people found committing adultery. But even more than this, this story is really the driving force and the thing that is most responsible for our belief that Yahuweh somehow changed and became a different God in the Gospels versus everywhere else in the Bible, because of this fact of Him not at least mentioning anything about the Law of stoning to death still being valid. And even though He never talks about His Law against adultery or His Law of stoning to death both people found committing adultery being erased or removed in the story, with the way events transpire, it still appears as though He is trying to get out of saying His Laws are still valid and something He still agrees with, because He also doesn't talk about agreeing with them either. We like to think to ourselves, "Yeshua obviously saw the error of His ways and Laws, that not everyone who commits adultery should be stoned to death." Or we think to ourselves, where before Yeshua created a Law that both people found committing adultery should be stoned to death, it's like now Yeshua is all

about grace and mercy, and not condemning or judging us for our sin. That even though He doesn't like our sin, and says to the woman go and sin no more, He still won't condemn our sin or bring any consequences for our sin.

And indeed, even though the concept of mercy for the mistakes we have made and being given time to repent is a great thing and is something that Yahuweh talks about and gives throughout the entire Bible, it's really this idea that Yahuweh has taken away His Laws and the consequences for our breaking His Laws, that there is no longer this Law of being stoned to death and He will no longer condemn us for what we do, that is one of the biggest reasons why we like this event so much and it has become so popular. We just like the idea that we can commit adultery and have Yeshua come tell us that it's all okay and it didn't really matter. There won't be any consequences for all the people we hurt and all the lives we destroyed along the way. It's okay to be selfish and not care about anyone else. Where before there would have been judgment for our selfishness and a stopping to our selfishness, either through us dying or through us never doing it in the first place because of not wanting to die, now there is nothing but grace for our selfishness, and we can be as selfish as we want to be. We just like the idea that His mercy means we can break His Laws and live in sin for as long as we feel like it, and at the end He's going to say that it's all okay and He does not condemn us for all we have done, much like what happens in the story. And in the end, many times the fruit of the story is us believing we can live in sin and Yahuweh will no longer condemn us for it.

However, there is a bit of an enigma in all of this, or something that doesn't fit, because in Matthew 5 Yeshua very specifically talks about not a single jot or tittle being taken away from His Laws until both the heavens and the earth have passed away, and that He has not come to abolish any part of His Laws, which would include the Law of stoning to death both the man and woman found committing adultery. We also read in Matthew 7 and Luke 13 that Yeshua is still very much against our Law-lessness and our living in sin, to the extent that He says He will bring a condemnation and judgment far greater than just being physically stoned to death upon us if we are unwilling to give up our Law-lessness and sin, which is that we will be eternally separated from Him and our eternal death. In essence, He is saying that He will stone to death our spiritual bodies if we are unwilling to give up our Law-lessness. One can see the enigma in all of this and what we believe, as well as what we believe about this story of the woman caught in adultery, that on the one hand we believe that Yeshua has changed and taken away His Laws that stand against our sin, yet on the other hand, as we read everything else He talks about in the Gospels, we see that He hasn't actually changed at all and is still quite severe with our sin. One has to wonder why that is and where this inconsistency comes from.

As we keep on looking at this event, there is also another thing that doesn't really make sense that we can see with it, having to do with the fact that the only real reason given in the story as to why the woman is not condemned and is given mercy, and the only real reason given for why Yeshua does not condemn her, is simply because everyone else has sinned, and therefore, no one should be allowed to condemn her. And as we look at the details of the story, we can start to see where really the main core principle that this story is about and what it's trying to exalt, is this idea that it is wrong for the consequence Yahuweh gave of stoning to death, to ever be carried out as long as those people who are bringing that consequence have sinned at one time or another. Because this is exactly what Yeshua is suppose to have said in the story, in verse 7. "He who is without sin among you, let him throw a stone at her first." Or to paraphrase, "only if you have no sin in your life, would it be right to stone her to death." And basically, the idea is that since everyone else has sinned as well, the right thing is for everyone to just leave her alone to continue committing adultery. Because, you know, everyone has

sinned, and this makes it morally wrong to stop her sin, or to condemn and call out what she is doing as wrong. And as we look at society as a whole, it's the same thing here as well. That the right thing would be for everyone to leave each other alone and for everyone to continue on doing whatever harm/sin they are doing, breaking whatever Law they are breaking, without any consequences that stop that harm or any condemning of that harm. Because it's wrong to bring consequences for adultery as long as those bringing it have sinned. It's wrong for anyone to cast the first stone as long as they have sinned.

But there is a bit of an issue or problem here though. Because as we start to think about it further, one question that starts to arise is, isn't this same thing true about everyone who has ever carried out this consequence, even since the very moment Yeshua first gave His Laws and gave this as a consequence for breaking some of His Laws? For truly, who has ever lived without sin, except Yahuweh Himself, and what person throughout all of history has ever been without sin when carrying out this consequence that Yeshua, our Creator Himself, says to carry out? There is no one in the entire history of mankind who would ever have no sin in their life when throwing the first stone.

And this is really where we come to the much bigger connotation of this story, and we get to the real heart of what this story is trying to say and the author is trying to say through it. That it is actually the Law itself that is wrong, and it is our Creator Yeshua Himself who is wrong for ever putting in place this consequence of stoning to death for committing adultery. Because it is the reality that from the very first day Yeshua gave this consequence, and the very first time it was carried out, those people who carried it out had sin in their lives and had just as much sin in their lives as the Pharisees in this story. And considering the fact that the Israelites had just come out of Egypt when Yeshua gave them these Laws and consequences, and had grown so accustomed to all the ways of the Egyptians, they most likely had even more sin in their lives than the Pharisees when they were carrying out these consequences. And all throughout time, it has always been the same thing, because that is just the problem we as people face. We have difficulties not choosing sin and with breaking Yahuweh's Laws, and there is always sin in our lives that we are struggling with.

So if it's really true that it is wrong for the Pharisees to carry out the requirements of the Law solely because of their own sin, then we see where it also becomes wrong for everyone throughout history to carry out the requirements of the Law, because everyone throughout history has also sinned just as much as the Pharisees. And if that's true, then the Law itself would have to be wrong and Yahuweh would have to be wrong for ever creating it in the first place.

It's just the reality that one can't separate this single instance and the philosophy used to say the Pharisees are wrong for carrying out what Yahuweh says to do, from all other times this Law has been carried out, or even from the Law itself, because the philosophy itself is universal to all other times this Law has been carried out, and universal to the Law itself. If it's really true that it is wrong for anyone to cast the first stone as long as they have any kind of sin in their life as Yeshua says in the story, then it's also true that all throughout history it has been wrong for anyone to cast the first stone as long as they had sin in their lives, and since the reality is that everyone has always had sin in their lives, then the very Law itself has always been wrong and Yahuweh was wrong to ever create the Law in the first place. And we can start to see where the story itself really is all about trying to create or find a situation where it seems morally wrong to carry out the requirements of the Law, and therefore, show that Yeshua's Laws themselves are morally wrong, and that Yeshua, our Creator, is morally wrong. It's all about the injustice of Yahuweh's Laws, and the rightness of this idea above Yahuweh and His Laws, that people should never be stoned to death for breaking His Laws, because everyone breaks His Laws, and it's not right that there is this penalty for us choosing to do some things. And indeed, this is even the entire

premise of this story as well, that Yeshua needs to try to figure out some way to save this woman from His own Laws, because His Laws are just so wrong and awful that He could never possibly agree with the Laws He Himself created.

As we read the story, it's also interesting how we can see the Pharisees themselves are actually trying to say this very same thing within the story as well, through their trying to trap Yeshua into saying that His Laws are wrong and mankind's ways are right. For truly, why else would they bring her before Yeshua in the first place unless they themselves think the Law is morally wrong in this case and Yeshua is going to have no alternative but to say that it is wrong? The only reason they would even have a thought that they could trap Yeshua into saying His Laws are wrong using this woman, is because they themselves had this thought or belief that it was wrong already, and they themselves thought this would be the only outcome from what they were doing. And that may seem like a strange thing to say because of how the story unfolds and it appears as though they want to stone her to death, the reality is that the only possible way they would ever even think they could trap Yahuweh into saying His Law is morally wrong, is if they themselves had already thought it was morally wrong, and thought they had a way to trap Him into saying it was morally wrong. It is precisely because they themselves feel the Law seems wrong, that they bring her before Yeshua to try to get Him to say it is wrong and disagree with His own Laws, which in the story, it appears that He does disagree with His own Law.

John 7

4 they said to Him, "Teacher, [b]this woman was caught in adultery, in the very act.

5 Now [c]Moses, in the law, commanded us [d]that such should be stoned. But what do You [e]say?"

6 This they said, testing Him, that they might have *something* of which to accuse Him.

-[b] M *we found this woman*

-[c] M *in our law Moses commanded*

-[d] NU, M *to stone such*

-[e] M *adds about her*

So it becomes quite extraordinary how, any way we look at the story, this is the entire story itself and everything in it is about this idea that it's wrong to carry out Yeshua's instruction of us being stoned to death when we choose to break certain Laws, and the purpose of the story really is all about trying to show some kind of injustice or immorality of our Creator Himself for ever making these sorts of Laws in the first place. From Yeshua's response, or lack of a response, and lack of talking about His Law being valid, to the philosophy used in the story to say it's wrong and isn't valid, and even to the Pharisees themselves and why they would ever even bring her before Yeshua in the first place, everything in the story is about trying to get this message across that Yeshua's Laws are wrong, and His Law of stoning to death both people found committing adultery is wrong. It is all about our belief that Yeshua's Laws are wrong, and us wanting to hear Yeshua say that they are wrong, and that we know better than He does.

And it is all of these things together that become such another strange thing about this story. That it really is so directly against Yeshua and the Laws He made, and through this principle we find in the story of it being wrong for anyone to cast the first stone as long as they have sinned in their lives, there is this pridefulness that kind of wraps the whole story of trying to say that He was wrong for ever creating the Laws He made in the first place, and they are this awful thing He did that He never should have put in place because of how immoral and wrong and hypocritical it is for anyone to stone to death someone else when they themselves have sinned. And even though someone named Yeshua is in the story who is suppose to be our Creator, the philosophy of the story and the message it's trying to get

across is actually very much against Yeshua and the Laws He made, and it's like our Creator who is portrayed in the story is against Himself even, and is some kind of anti-Yeshua who disagrees with Himself, and who needs to somehow figure out some way to save this woman from the Laws He made because He has finally seen the light of how evil and wrong His own Laws are. And this just really is the entire premise of the story. It is all about trying to use a certain philosophy and principle to say that Yeshua, our Creator, is wrong and fallible, and His Laws and consequences for breaking them are all wrong and should never have been made in the first place.

It should also be said here that it's not the idea of Yahuweh being merciful by giving us chances to repent of our Law breaking that is strange. There are many times throughout the Bible that Yahuweh either had mercy upon, or talks about having mercy upon, cities and nations and people if they are willing to repent of their ways and live in His Laws again. Places like Ninevah who He sent Jonah to tell them to turn from their ways and they listened. Or as in Jeremiah 18, where He talks about relenting of the destruction He has said He will bring if a nation turns from their evil after He has told them He will destroy them. In Ezekiel 18, we also see Him talk about a wicked man saving his life when he turns from his evil to live lawfully again. We also see the long suffering of His mercy in Genesis 15 when He tells Abraham He is going to wait over 400 years before destroying the Amorites because it will take that long before their sin is complete, which most likely meant there would be no hope of anyone turning away from their wickedness by that time and all that would be able to be done is to destroy them.

Jeremiah 18

...6 "O house of Israel, can I not do with you as this potter?" says the Lord. "Look, as the clay is in the potter's hand, so are you in My hand, O house of Israel!

7 The instant I speak concerning a nation and concerning a kingdom, to pluck up, to pull down, and to destroy it,

8 if that nation against whom I have spoken turns from its evil, I will relent of the disaster that I thought to bring upon it.

9 And the instant I speak concerning a nation and concerning a kingdom, to build and to plant it,

10 if it does evil in My sight so that it does not obey My voice, then I will relent concerning the good with which I said I would benefit it.

11 "Now therefore, speak to the men of Judah and to the inhabitants of Jerusalem, saying, 'Thus says the Lord: "Behold, I am fashioning a disaster and devising a plan against you. Return now every one from his evil way, and make your ways and your doings good." ' "

Ezekiel 18

20 The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

21 "But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die.

22 None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live.

23 Do I have any pleasure at all that the wicked should die?" says the Lord God, "and not that he should turn from his ways and live?

24 "But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die.

25 “Yet you say, ‘The way of the Lord is not fair.’ Hear now, O house of Israel, is it not My way which is fair, and your ways which are not fair?
26 When a righteous man turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies.
27 Again, when a wicked man turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive.
28 Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die.
29 Yet the house of Israel says, ‘The way of the Lord is not fair.’ O house of Israel, is it not My ways which are fair, and your ways which are not fair?
30 “Therefore I will judge you, O house of Israel, every one according to his ways,” says the Lord God. “Repent, and turn from all your transgressions, so that iniquity will not be your ruin.
31 Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel?
32 For I have no pleasure in the death of one who dies,” says the Lord God. “Therefore turn and live!”

Genesis 15

12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him.
13 Then He said to Abram: “Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.
14 And also the nation whom they serve I will judge; afterward they shall come out with great possessions.
15 Now as for you, you shall [d]go to your fathers in peace; you shall be buried at a good old age.
16 But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.”
-[d] Die and join your ancestors

So it's not the idea of our Creator being merciful upon us that is strange. It's the reason this mercy comes and the principle we see being exalted in the story that it's morally wrong for sin to ever be prevented or stopped that is strange, and that Yahuweh is against Himself and believes He Himself is morally wrong for creating Laws that would prevent or put a stop to sin that is strange. That basically, since everyone has sinned in one way or another, the right thing is for society as a whole to be full of Law breaking that is sin, without anyone ever being allowed to condemn that sin and do what Yahuweh says to do that puts a wall up to that sin.

And we see where, instead of the message of the story being about immorality being wrong and adultery being wrong, the message of the story is that it's wrong to stop immorality, and morally wrong for there to be any kind of wall against selfishness and immorality and our choice to break Yahuweh's Laws of true love. That Yahuweh Himself is wrong for asking us to put up any kind of wall in society against all of those things. It's not morally wrong for us to be selfish and hurt others as we choose to sin and break the Law. That sort of thing has no condemnation upon it. But it is morally wrong for there to be consequences for us being selfish and hurting others as we choose to sin and break the Law, and it's obeying Yahuweh and the stopping of sin that has condemnation upon it and should be chastised for being done. Or, it's not the woman who is evil for choosing to hurt others and bringing great pain to others by committing adultery. She's just a helpless victim in all of this. It's Yeshua who is evil for having such consequences and any kind of wall against committing adultery, and the Pharisees who would be evil for obeying Yeshua by carrying out what He says to do in His Laws.

One can see the problem with the thought process that is presented in the story and how opposite it is from the message of stopping sin and putting an end to our sin Yeshua gives in every single other place in the Bible, and how much the principle itself is about being for sin and against Yeshua's Laws that prevent and put a stop to sin. It's a bit like if someone were to try to take the concepts Yeshua talks about in Matthew 7 of not judging others lest we be judged by the same measure, as well as what He says about not taking the speck out of someone else's eye before first taking the plank out of your own eye, and trying to apply those things to the consequences Yahuweh gave for breaking the Law. Basically to say that the woman, as well as anyone who breaks Yahuweh's Laws, should never be condemned or be judged or have any consequences for choosing to break the Law, because everyone else has planks in their eyes and this makes the carrying out of Yeshua's consequences morally wrong, and even Yeshua Himself morally wrong for creating those consequences in the first place.

Matthew 7

1 "Judge[a] not, that you be not judged.

2 For with what [b]judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.

3 And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye?

4 Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank is in your own eye?

5 Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.

-[a] Condemn

-[b] Condemnation

John 7

7 So when they continued asking Him, He [g]raised Himself up and said to them, "He who is without sin among you, let him throw a stone at her first."

-[g] M *He looked up*

But it's really here that we have to ask the question of whether or not the very personal thing Yeshua talks about of, you yourself do not judge others and you yourself take the plank out of your own eye, is actually a right and good thing to apply to Laws, and whether or not it is a right and good thing to go beyond what Yeshua says and try to extend these concepts to Laws. And even more pertinent, is the principle itself that is used in the story and the way it is applied actually a good thing? It may be similar to what Yeshua says in Matthew 7, but when we look at it for what it is in the story and what happens in the story, does it actually bear good fruit, which is the test Yahuweh talks about using to determine if something is of Him in another part of Matthew 7.

Matthew 7

15 "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.

16 You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?

17 Even so, every good tree bears good fruit, but a bad tree bears bad fruit.

18 A good tree cannot bear bad fruit, nor *can* a bad tree bear good fruit.

19 Every tree that does not bear good fruit is cut down and thrown into the fire.
20 Therefore by their fruits you will know them.

And this is where we come to yet another problem with this story, that as we look at the principle as it is in the story, we start to see where, no, it actually bears pretty awful fruit if any society or person were to live by it as it is presented in this particular story. Because the thing we always have to remember about Yeshua's Laws that He gave in the Torah, is that they are not just some kind of "good idea to live by" set of morals. They are real, actual Laws of His kingdom that He set forth for all of our societies to live by, which have real consequences for breaking them, and that are absolutely no different from the Laws and consequences we create in any of our own societies or earthly kingdoms. And while this fact of Yahuweh's Laws being real actual Laws with real consequences may seem like a small detail to include, as we put this principle found in this story into a different context, we can start to see why it really does change everything about it.

For example, if we use the analogy of someone breaking the Law by going through a red light again. Let's say that someone were to go through a red light and be brought before a judge in order to pay their fine and have their consequence brought for breaking the Law. Yet, when they get there, they find out the judge has also gone through a red light and even still needs to pay their fine for breaking the Law. So in their defense, the person then says that since the judge has sinned by breaking the Law, and has not paid his or her consequence for breaking the Law, it is morally wrong for the judge to condemn them for breaking the Law, and morally wrong for the judge to bring any consequences on them for breaking the Law. That basically, the judge should never be allowed to cast judgment upon anyone else for breaking the Law, or bring any consequences required for breaking it, since the judge has also broken the Law and has not paid his or her fine. To which, the judge then agrees and lets the person go free without any fines for breaking the Law that forbids going through red lights.

Now, the question becomes, is this right? Is it right for there to be no consequences and the Law itself to become void and worthless, simply because the judge still has what some may call a plank in their eye? Or is it right for both the judge and the person who has broken the Law to individually bear the consequences for what they have done, by both of them paying their fines? Is it a corrupt judge, or a righteous judge, who says it is right for there to be no consequences for breaking the Law and no longer upholds the Law?

Or if we look at it again, let's use the exact principle used in the story. Let's say that the judge has indeed paid the fine for when he or she went through a red light. Yet still in their defense, the person being brought before the judge says, "He who is without sin among you, let him throw a stone at me first." Basically to say that it is morally wrong for the judge to bring the consequence of a fine, since the judge has also sinned and broken the Law at some point in his or her life, and that the judge should not be allowed to cast any stones upon anyone who has broken the Law, or bring any consequences required by the Law, since they too have broken the Law at some point in their life. To which the judge agrees and lets the person go free without any penalties for breaking the Law. But in addition, because the principle itself is universal to every crime that has been committed, and says only someone who has no sin in their life may bring judgment or consequences to others when they break the Law, the judge then also lets everyone who commits a crime in the future to go free without any consequences for breaking the Law as well, since it would be morally wrong to bring any consequences when they themselves have broken the Law.

And the question is again, is this right? Is the principle or philosophy right that the judge should let the person and everyone else who comes before him or her to go free without bringing any consequences for breaking the Law, simply because the judge has also sinned by going through a red light at some point in their life, and this makes it morally wrong to stop other people's choices that hurt or endanger others? Or is it right for there to be consequences brought for breaking the Law, simply because the Law has been broken and something wrong has been done that needs to be stopped, irrelevant of anyone else's Law breaking? Is it righteousness for no one to ever be fined for going through red lights or no consequences to be brought for any crime committed, simply because the judge has also gone through red lights, or is it righteousness for the judge, and the person brought before the judge, and everyone who is brought before the judge, to each be treated individually and bear the consequences of the Laws they themselves have chosen to break? Is it justice for there to be no consequence when we choose to hurt or endanger others, or is it justice for there to be a consequence when we choose to hurt or endanger others? If this were to happen in real life, would we not say in both cases talked about above that the judge was a completely corrupt judge, who should be thrown out for letting people break the Law without any stopping of it, or without bringing any of the consequences required by the Law that put a stop to the wrongs being done? Wouldn't we say that it's morally wrong even for there to be no consequence for the hurt we cause or may cause when we break the Law, simply because the judge has also broken the Law and sinned at some point, or simply because the judge has not yet paid their fine?

One can see how the context of it being a Law really does change this entire principle we find in the story, and it has to do with the purpose for why Laws and the consequences for breaking them exist in the first place. The reason why most Laws exist isn't because they are trying to be arbitrary, or trying to make life difficult, or trying to be judgmental against people. We as people certainly do make Laws like that sometimes, but usually, the reason they exist is because they are trying to stop something in society that is going to bring harm to others, like if someone goes through a red light and causes a car crash that kills people or brings great harm to others. The reason why the Law against doing that exists is because of the harm it could cause to others.

But at the same time, this is also what the consequences for Laws are about as well, because without consequences, Laws really do become just a set of "good idea to live by morals," but that ultimately, have no ability to stop those harms being done in society. In order to actually stop the harm, one needs a way to make it very difficult to do that harm, because otherwise it will never stop. And this is where consequences come in. They are the teeth of the Law that actually put up the wall against those harms being done, and have the ability to stop the harms being done. And we can see where Laws and consequences go hand in hand with each other, where Laws clearly define what is wrong to do and the harm that should not be done, while consequences are what actually enforce those Laws and put an end to that harm the Laws define and are against.

But let's say that someone removes those consequences. The question now is, what is there to stop that harm being done? And the answer is of course nothing, because without consequences, Laws become just a set of "good idea to live by" morals, but that ultimately do nothing for putting a stop to us doing harm to each other. But it's also more than this as well, because if the consequences for breaking Laws are about being a wall against harm being done, then we also see that to be against those consequences, is to be for that harm being done. Even if one were to say they are against the harm, if one is unwilling to put an end to it, those words are absolutely meaningless. It's like, "That's really too bad that person got murdered. I sure am against that, but I don't think anything should be done to stop it or any consequences should be brought that would stop it. It's much better if that person should be allowed to keep on murdering people." One can see the inconsistency between the words and the actions in that. If

one is not for the consequences that put up a wall to the harm, then one is not for the stopping of that harm either, and is instead automatically advocating for that harm being done.

And all of this together is why the principle found in this story becomes morally wrong when applied to Laws and bears such awful fruit, and why the judge would be morally wrong for not bringing consequences, and why every society and nation in the world would throw out a judge who no longer brought any consequences. Because those consequences that this story and the principle found within it are so against being brought, are the only thing stopping those harms being done. If you say to those who are required by the Law to bring consequences for harm being done, “you are wrong to bring those consequences for the harm that has been done,” then how is that harm ever going to stop being done? Certainly, we could choose to truly love each other and Yahuweh, and stop the harm by choosing to no longer bring any harm, but that is quite a rare thing for us and society as a whole to do. The fact is, we need consequences to deter us harming each other, or stop us harming each other again after we have already chosen to do harm. And by advocating for the removal of the consequences, we really do also advocate for more harm being done in society, and making it easier for us to do awful things to each other.

As we look at Yahuweh’s Laws again, all of this is something that we really do see in His Laws and consequences as well. For as He says in Matthew 22:37, His Laws are about us choosing true love for Him and each other, rather than the selfishness and awfulness and harm that is the opposite of true, sacrificial love. And if this is true, which as shown in the previous chapter it very much is, then it also means the consequences for breaking His Laws would be about true love for Him and others as well, or rather, about loving Him and each other by putting up a wall against those choices we make to not love Him and each other, and a wall to all of the harm that comes from not loving Him and each other.

Matthew 22

34 But when the Pharisees heard that He had silenced the Sadducees, they gathered together.

35 Then one of them, a lawyer, asked Him a question, testing Him, and saying,

36 “Teacher, which is the great commandment in the law?”

37 Jesus said to him, “‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’

38 This is the first and great commandment.

39 And the second is like it: ‘You shall love your neighbor as yourself.’

40 On these two commandments hang all the Law and the Prophets.”

But it’s as we read this that we also see the same thing that has been talked about above with the Laws in our own societies. That Yeshua’s Laws aren’t arbitrary, and they don’t exist just to make life difficult, or to make a way for us to take specks out of each other’s eyes, or pridefully judge each other for the things we have done. Just like the Laws in our societies, they exist to put a stop to harm being done and put a stop to us not loving each other. The consequence of stoning to death for us choosing to do certain things doesn’t exist because some people in society are somehow more righteous than others, or have lived their lives more perfectly than others, and therefore, this gives them some kind of moral ability to stone other people to death for what they do, or pridefully condemn others for their sin. It exists to be a wall against certain harms being done. It exists to be a wall against us choosing to not love or care about Yahuweh or each other. And just like in our own societies, people may choose to be judgmental or prideful as they carry out the consequence of the Law, but the sole reason those consequences exist is still to stop the breaking of the Law that is sin, and to stop all of the harm those choices for selfishness

and not caring about Yeshua or others cause, completely irrelevant of what everyone else has done in their own life. They are meant to be a wall to the selfishness and the not caring about others, and a line that should never be crossed, and if it does get crossed by our choosing to cross it, it's meant to be a line that is never crossed again so that all of that harm doesn't happen again.

And indeed, this is most likely the reason why Yahuweh does not give a prerequisite in the Torah that people have to be without any sin in their lives in order to prevent and stop certain kinds of sin by stoning to death, because it's meant to be stopped no matter what, and that wall against harm is meant to be there no matter what. If people are living in sin themselves, they still carry the consequences for what they have done, just the same as the person being stoned to death. But the breaking of the Law that is sin is still suppose to be stopped, and in each and every person's life, because that is the whole point of Laws in the first place and the whole point of the Laws Yeshua gave. It is to say, don't let all of these things continue in society, no matter who sins or who breaks the Law, or how many people break the Law. Put up the wall to the harm that is sin, and stop it from going on forever by carrying out the consequences that are that wall to that harm. Don't let the society become full of everyone harming each other, or using each other selfishly, or abusing each other. "Put away the evil from your midst," as Yahuweh says so many times in the Torah when talking about the consequence of stoning to death for breaking certain Laws and making certain choices, like the Law against adultery. Put up that wall that stops the harm being done, so that harm isn't a part of society and everyone's daily lives.

But as we come back to the Laws in our societies again, as said before, it really is the same thing here as well. The reason why the Law against going through a red light exists, and there is the consequence of paying a fine for breaking it, isn't to make it possible for others to be judgmental or condemning for what someone does, or to take the specks out of others eyes as the consequence for breaking the Law is given. People may choose to be judgmental about it, but that isn't the purpose of the Law or why the consequences for breaking the Law are given. The purpose is to stop and be a wall to a choice that could bring great amounts of damage and harm to others. It is to, "put away the evil from your midst," and to put away that choice to not care about others and what might happen if someone goes through that red light, and the evil that would come from that choice.

The purpose and the reason for their existence is exactly the same as Yahuweh's Laws, and it's because, as said at the top, His Laws are real, actual Laws with real consequences that are made to be a wall against harm being done. They are not just a set of "good idea to live by" morals. They are Laws with consequences that are meant to stop and put an end to harm and selfishness being done in society, no different from any of the Laws and consequences we create in our own societies. And also again, just like the consequences in our own societies, if one advocates for the removal of Yeshua's consequences for breaking the Laws He very specifically made, then one is also automatically advocating for the harm they are a wall against to be done in society as well. This is also why, except for in this one particular story that was never in John's Gospel to begin with, one never finds our Creator advocating for, or even appearing to be for, the removal of His Laws or the consequences that come for breaking them, because He is not for the harm and the selfishness they are a wall against. He is instead against that harm and selfishness, which is why He created all of the Laws and consequences found in the Torah in the first place.

While writing all of this, I remembered there is actually a movie that also really illustrates this whole concept as well, called, "The Big Trail," from 1930, which was also one of the first movies John Wayne was ever in. To give a short summary of the movie, the movie is all about a group of pioneers heading west to California during the 1800's, with John Wayne's character being hired as a guide for the journey. However, there is also another guide and that guide's friend that they have hired as well, who fight

against John Wayne's character throughout the movie. And it's towards the end of the movie that these two end up trying to kill John Wayne's character during the night. Their attack fails and they of course run away, but because of a certain knife that is used in trying to kill him, John Wayne's character is then able to confirm his suspicions that these two men were the ones who also murdered his best friend some time ago. Since John Wayne's character still needs to be a guide to the pioneers, he is unable to pursue the murderers at that time, but also since there are out in the wilderness and there is no Law or civilization out there to bring justice for what has been done, he does tell the pioneers that when he is done taking them, he is going to come back to pick up the trail of the murderers again, and while telling them this, he also says to them, "Maybe that's all the way you all look at it, but those two men killed a man in cold blood, and they've got to pay. Not that I've got hatred in my heart, but that I'm the Law out here, that's all, and the Law is justice."

And this is so much the reality of what has been talked about above. That the Law and the consequences for breaking the Law aren't about revenge or judging others or taking the specks out of other people's eyes when you yourself have a plank in your own, and they aren't about some kind of some kind of hatred or bigotry, or anything else. It is simply that someone has chosen to do something awful to someone else and to not care about how their actions are affecting that person, and that choice and that willingness to bring harm needs to never happen again and needs to stop being done, and there needs to be a wall put up against those things to prevent them being done as much as possible. And because it is about stopping or preventing harm and those choices to not love, and it is about stopping a heart that is even willing to not care about others in the first place, it becomes something that goes beyond all personal feelings, and goes beyond all judging of others or pridefully condemning others. It becomes something that is done simply because it is a right and good thing to do, and because it is the right and good thing to put up a wall against harm, and because bringing justice for a harm that has been done and a choice to not care about someone else is a right and morally good thing. Those choices to not love and to be selfish and to use others and abuse others, can't just continue on being done. One can't just murder someone else without there being anything to stop that willingness to murder and that action to bring harm. And it is the reason why Laws are created that do stop those things. We stop the behavior of going through red lights, and we stop the behavior of committing adultery, and we as a society carry out the consequences for us doing harm to others, simply because it is right to stop that harm and those choices to not love, and because the Law, Yeshua's Law, is love, and justice for what has been done.

Matthew 22

34 But when the Pharisees heard that He had silenced the Sadducees, they gathered together.

35 Then one of them, a lawyer, asked Him a question, testing Him, and saying,

36 "Teacher, which is the great commandment in the law?"

37 Jesus said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.'

38 This is the first and great commandment.

39 And the second is like it: 'You shall love your neighbor as yourself.'

40 On these two commandments hang all the Law and the Prophets."

It is the inescapable reality that Yeshua's Laws being Laws and the reasons for why they exist, really does change what they are, and it makes them very different from what Yeshua was talking about with trying to correct others for something they are doing in their life, while one has quite a bit larger problems in one's own life that should be taken care of first. Because Laws and their consequences are very specifically made to be that wall against certain clearly defined harms being done, that absolutely

everyone in the society is actually commanded and told to stand against, so that the those evils and those harms being done are not able to continue. To put it in other words, the entire purpose of Laws and their consequences is to actually take certain specks out of other's eyes, even if you yourself have broken the Law and have a plank in your own eye, while at the same time, you yourself having the plank in your eye removed by others, until there are no specks or planks anymore and a complete end has been made to all of the harm being done. It is to be a completely steadfast wall against absolutely everyone and anyone doing certain harms laid out by the Law, no matter who is perpetrating it, until it no longer exists in society and is not able to continue existing in society.

It's also quite interesting that even in the concept of taking the speck out of someone's eye that Yeshua talks about in Matthew 7, we find Him also talk about this concept of the harm still being stopped. Because at the end Yeshua goes on to say, first take out the plank in your eye, but then also still take out the speck in your brother's eye after the plank is removed, and we see that the speck is still suppose to be taken out. And this is the same thing as the concept of both the judge and the person going through the red light both facing the consequences of what they have done. The Law breaking, and the immorality, is still suppose to stop in everyone's life, no matter who is sinning and breaking the Law. It isn't this idea of just leaving the painful speck in your brother's eye the rest of their life. It's instead, you yourself have to deal with the things in your life as well, so that neither you nor your brother have anything in your eyes anymore.

Matthew 7

1 "Judge[a] not, that you be not judged.

2 For with what [b]judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.

3 And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye?

4 Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank is in your own eye?

5 Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.

-[a] Condemn

-[b] Condemnation

But after seeing all of this, let's now put this story of the woman caught in adultery and this principle found in it into another context. Like the action of murder that is talked about above, for instance. Let's say the Pharisees had brought a murderer before the Yeshua we find in the story, which is another Law that has the consequence of stoning to death for breaking it, and they ask him the same thing in the story of whether or not Yahuweh was right for creating the consequence of stoning to death, and whether the murderer should be stoned to death or not. To which, he says to them that only if they are without sin, should they then bring any consequence for the harm that has been done, in this case murdering someone. And since all of them have of course sinned at some point in their life, they then leave and let the murderer go free without any kind of consequences or condemning of the harm that has been done. And since no one condemns the murderer for the harm that has been done, the Yeshua we find in the story does not condemn the harm or the murderer either, and lets the murderer go free as well. And in the end, all he says is, "I sure disagree with you murdering people, but there shouldn't be any consequences or any wall against you murdering anyone. It's Yahuweh who is wrong for creating the

wall against murder, and the people who are wrong for obeying Him by putting up that wall. It's the wall that is wrong and should be condemned and removed, not the murderer."

Now the question is again, is this right or good? Should the harm continue and the murderer go free without any justice for the harm that has been done or stopping of the harm, simply because everyone else has sinned and this makes it morally wrong to stop others doing harm when one has caused harm at some point in their life? Or should we each be treated individually for the Laws we choose to break and the harm we choose to bring, and should that wall be there against each and every harm that all of us choose to do, with both the Pharisees and the murderer facing the consequences for anything they have done? Is it the wall that is the problem, or is it the murderer and the choice to harm others that is the problem? Would we even believe that what happens in the story is right or good had it been a murderer instead of a woman caught in adultery?

As we look at the principle used in the story through this kind of context, we can see the kinds of far reaching affects it has when applied to Laws and their consequences and the harms they are meant to be a wall against. Because Laws and their consequences are created with the express intent of putting a stop to certain harms being done, like murder or all of the harm to others that comes from adultery, and if one removes that wall, one removes the stopping of that harm, and instead of stopping murder, one lets a murderer go free to do as much murdering as they please. Just because one might have sinned sometime in their life, or even is currently living in sin, doesn't change the fact that harm has been done and still needs to be stopped being done. It doesn't mean the wall against murder, or adultery, or any other sin should not be there. It simply means there may be more sin, or more breaking of the Law, or more harm that has been done, that needs to also be stopped in addition to the murder or adultery.

And while one might say that the Yeshua we see in the story never did let a murderer go free or tell the Pharisees they are wrong for obeying Him by putting up that wall against murder, the real problem is that if the principle we see being used in the story is right and good, then the only way the right and good thing could happen is if the murderer goes free without any condemnation or justice or stopping of the harm that has been done, just like what we see with the adulterer, and if the principle we see in the story is right and good, the only way Yeshua could do the right and good thing would be to advocate for the murderer to go free without any condemnation or justice or stopping of the harm that has been done, just like what we see with the adulterer. Because as talked about before, the principle itself is universal to all Laws and their consequences, and all harms being done that Laws put up a wall against. If one says it is wrong to put up that wall against the harm of adultery, simply because those putting up that wall have also sinned, then it becomes just as wrong to put up that wall against the harm of murder, simply because those putting up that wall have sinned. One can't separate out the principle and say that it is right in one instance, yet wrong in another. If the principle is right and good and is truly the way one should look at Yeshua's Laws and His consequences, then it should be right and good with all of His Laws and consequences, even the Law that puts up that wall against murder.

And yet, the problem is that it isn't right. It isn't right for there to be no consequences or stopping of the harm we choose to do to each other. If someone murders someone else, there is a moral obligation to stop the harm of murder and that willingness to harm others, just the same as there is a moral obligation to stop the harm of adultery and that willingness to harm others. So the question is, why do we believe that it is right in the story, and why does the story itself exalt what we all know is morally wrong? The story says it is morally wrong to put up the wall against harm as long as those putting up that wall have done harm themselves. But if one lets all of that harm continue, or there is no justice for the wrong that has been done, isn't that a much greater immorality and moral wrong, and isn't that an even greater wrong to all the people who have been harmed and would be harmed in the future? Isn't making it

easier for us to do harm to each other, and being against any kind of stopping or condemnation of that harm, morally wrong? How could we say it's wrong to do harm to each other, yet also say it's wrong to stop the harm being done to each other? Much like James says in James 2, when he talks about not praying for someone without also giving them what they need, if our words are not backed up by actions, what good are those words about us not doing harm to each other? Where is the rightness or goodness or morality in being against the walls that put a stop to harm?

James 2

14 What *does it* profit, my brethren, if someone says he has faith but does not have works? Can faith save him?

15 If a brother or sister is naked and destitute of daily food,

16 and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what *does it* profit?

17 Thus also faith by itself, if it does not have works, is dead.

To all of this, one could also of course say that the woman in the story is being protected from harm that is being done by the Pharisees, and indeed, many times this is how we look at this story, that this principle and what happens in the story is right because she is being protected from something the Pharisees are doing to her. However, the problem with this idea is that this is what consequences for us choosing to bring harm to someone else are even all about. Consequences are painful, and they mean bringing pain because of the harm we have chosen to bring to others, and our choosing to abandon love for others. It's painful being fined for going through a red light, and it's painful to have to spend years of one's life in jail for a crime that has been committed, and it's painful to be basically stoned to death in the consequence of capital punishment that most all of our societies still have as part of our Laws. When we choose to bring harm to others out of our own free will, and we choose to bring harm that no one is forcing us to bring, we are not the victims when consequences are brought for that harm we did. We are the perpetrators of harm, and the only reason those consequences are being brought is because of what we freely chose to do. When we murder someone, those consequences of capital punishment or life in jail are brought only because of the choice we made. When we commit adultery, those consequences of being stoned to death are brought only because of the choice we made. It doesn't just happen arbitrarily, or because people are trying to commit murder by stoning someone to death. It's because we made a choice to not care about others that painful consequences come, and it is true that harm is indeed brought to us, but only because of what we have already done.

As talked about a little bit before, there is this kind of preconceived notion we have that it would be wrong for Yeshua to say that His consequence of stoning to death is right as we read this story, because we ourselves believe that love is all about never bringing harm to anyone, and since He is love, we think He could never say that the woman should be stoned to death. However, the problem becomes what has been talked about above, that, how is it love to let people harm others, and to not put a stop to harm being done? Where is the love for others in making it easier for us to hurt other people, by taking away and being against the walls that put a stop to that harm? The reason why Yeshua created these Laws of stoning to death, is precisely because He loves, and because He wants us to stop hurting each other and caring only about ourselves. And the reason why we don't have Laws like these in our societies is because we don't have the love for the victims and the ones being used or abused or not cared about that He does, that is willing to make a complete end of those choices to not love. It's because of love that these Laws of stoning to death exist, and they are another way that His Laws are all about love for Him and others, just as He says in Matthew 5. The reality that we have to accept, is that it is not wrong for

the woman to be stoned to death for not caring about others. None of us may like the fact that someone's life is being ended, and even Yeshua the one who created these Laws in the first place, says in Ezekiel 33:11 that He does not like it either, when He says, "As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?" But even though none of us like it and none of us like the fact that we have to deal with all of our choices to be awful to each other, it still is not wrong to bring those consequences that put a stop to all of that awfulness.

Ezekiel 33

10 "Therefore you, O son of man, say to the house of Israel: 'Thus you say, "If our transgressions and our sins lie upon us, and we pine[c] away in them, how can we then live?"'

11 Say to them: 'As I live,' says the Lord God, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?'

12 "Therefore you, O son of man, say to the children of your people: 'The righteousness of the righteous man shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall because of it in the day that he turns from his wickedness; nor shall the righteous be able to live because of his righteousness in the day that he sins.'

13 When I say to the righteous that he shall surely live, but he trusts in his own righteousness and commits iniquity, none of his righteous works shall be remembered; but because of the iniquity that he has committed, he shall die.

14 Again, when I say to the wicked, 'You shall surely die,' if he turns from his sin and does [d]what is lawful and [e]right,

15 if the wicked restores the pledge, gives back what he has stolen, and walks in the statutes of life without committing iniquity, he shall surely live; he shall not die.

16 None of his sins which he has committed shall be remembered against him; he has done what is lawful and right; he shall surely live.

17 "Yet the children of your people say, 'The way of the Lord is not [f]fair.' But it is their way which is not fair!

18 When the righteous turns from his righteousness and commits iniquity, he shall die because of it.

19 But when the wicked turns from his wickedness and does what is lawful and right, he shall live because of it.

20 Yet you say, 'The way of the Lord is not [g]fair.' O house of Israel, I will judge every one of you according to his own ways."

-[c] Or *waste away*

-[d] *justice*

-[e] *righteousness*

-[f] Or *equitable*

-[g] Or *equitable*

Yeshua is not wrong for creating this wall of stoning to death that is against the harm of adultery being done, and it is not wrong for this woman to be stoned to death for choosing to not care about how her actions are going to hurt others, and the Pharisees are not wrong for obeying Yeshua in carrying out what He Himself says to do when someone chooses to hurt others in this way. It is not wrong for our selfishness, and our not caring about others, and our using others, to be ended and cease to exist. If we look at Yeshua's return and everything that happens with His return, this is also a big part of what the entire end of the world is even about. It is Yeshua bringing a complete and utter end to these kinds of

choices this woman has made, and all of us make. The end of the world is Yeshua stoning to death this way of life, and stoning to death us who choose this way of life, so that we and it no longer exist and no longer bring harm to anyone again, and Him doing that is not wrong. It is not evil, to end evil. And it is not evil for the consequence of stoning to death, to end our evil and our choices to not care about others in what we do. What is truly evil is to let people harm others, and let us use each other and not care about each other, and to take away the walls that stop all of that harm being done. It is evil, to let evil and selfishness and the abandonment of true love, continue on forever without any kind of stopping it, and this is why our Creator does put a stop to it and wants us as societies to put a stop to it, because He is good and not evil.

And this is where we also come back to everything we see in this story, and why it is so strange. It's not our Creator being merciful and giving us a chance to turn away from our sin before He has to put an end to us that is strange. It's the principle exalted in the story that is strange, and the way that mercy comes about. Because if we really truly lived it in our societies, the fruit of the principle is murderers having no consequences for what they have done and no wall being put up against killing other people. It's strange, because if we actually lived by it in our societies, and applied it to our Laws and consequences in the same way it is applied to Yeshua's Law and consequence in this story, then the fruit is our societies becoming full of everyone harming each other without anyone being allowed to stop that harm. The fruit of the principle is evil continuing on forever without any stopping of that evil.

Because while it seems like a morally right idea that only someone who has not broken the Law should be allowed to bring consequences upon someone else who has, and what we see in the story sounds similar to what Yeshua says about not taking the speck out of someone's eye, the problem is that, as talked about before, there is not a single person in the entire history of mankind who has ever lived up to that standard of living a sinless life, except for our Creator Himself. And if one applies that concept to any kind of Laws and their consequences, there would be no one to stop anyone doing harm to each other anymore. Because the truth is, everyone has broken both the Laws of our societies and Yeshua's Laws at some point in their lives, whether that be in private or in public, and there is no way to say that Laws should no longer be enforced if those enforcing them have ever broken the Law, without also then making it impossible to enforce those Laws. And because of this, the thing that is much better is if all of us bear the consequences of the things we do and the Laws we break, even if the ones carrying out those consequences have also broken the Law and have to bear their own consequences for it, because this actually does stop harm being done in society, and this is what actually puts away the evil and the harm from our midst, like Yeshua says His consequences are all about in the Torah. It's just the reality that, when it comes to Laws and the real harm being done to others that they are against, one must put a stop to that harm being done, no matter what anyone else has done in their lives, because it is morally wrong for us to let the harm continue being done when there is a chance to stop it. It is morally wrong to let a murderer continue on murdering, and to have no consequences or justice for when someone chooses to harm others by murdering them, just as it is morally wrong to let adulterers continue on in adultery, and to have no consequences or justice for when someone chooses to harm others through adultery.

And as talked about in the previous chapter, it's like, what kind of idea is this that harm should just continue on forever, and that it's wrong to stop harm being done, and that Yahuweh is wrong for stopping harm being done by destroying nations or through the wall that is stoning to death? What kind of idea is this that, when there is an opportunity to stop harm being done, one is suppose to look the other way and let it keep on happening, and that it's right for us to never be stopped in our selfishness and our awfulness to Yahuweh and the people around us? Where is the morality in an idea that says harming others should keep on being done, and that the ones intervening against that harm are the ones who are in the wrong? And as we look at this story, we do have to ask the question of, why is it wrong

to call out adultery and say, “No, this is wrong to do this, and it is wrong to not care about how what you are doing is affecting others, and this needs to stop right now. You cannot continue doing this to other people.” And why would the Pharisees be wrong for obeying Yeshua by doing the exact thing He says to do, and stopping the woman committing adultery? Even if the woman is not stoned to death, it’s like, shouldn’t the adultery still be stopped simply because Yeshua says to stop it in the Torah? Why would one let that harm just continue on, and even more, say it is right for it to continue on?

When one sees someone about to be murdered, or one sees someone being emotionally murdered because of adultery, it doesn’t matter what you have done in your life or what kind of sin you have done or what kind of Laws you have broken that didn’t require being stoned to death. Out of love, you put a stop to the harm that is being done, and you do everything you can to make sure it is stopped, even if it means stoning that person to death who is doing that harm in order to stop it. Because this is love for the ones who are being harmed and being destroyed by someone’s choice to not care about others. If Yeshua’s Laws and consequences for breaking them are love like He says they are, and we do the opposite of those Laws and consequences, then how do we love, and where is our love? It’s certainly not for the ones being harmed, that’s for sure.

But with all of these things in mind, let’s now look at another context. Let’s instead say that they had brought someone before the Yeshua we find in the story who had raped someone, which is another Law that requires stoning to death, and the story was quoted word for word except putting a rapist into it. Again, would we believe that what happens in the story is a right and good thing if it read like this:

John 7

53 [m]And everyone went to his own house.

-[m] NU brackets 7:53 through 8:11 as not in the original text. They are present in over 900 mss. of John.

John 8

1 But Jesus went to the Mount of Olives.

2 Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them.

3 Then the scribes and Pharisees brought to Him a rapist. And when they had set the one in the midst, 4 they said to Him, “Teacher, this one was caught raping someone, in the very act.

5 Now Moses, in the law, commanded us that such should be stoned. But what do You say?”

6 This they said, testing Him, that they might have *something* of which to accuse Him. But Jesus stooped down and wrote on the ground with *His* finger, as though He did not hear.

7 So when they continued asking Him, He raised Himself up and said to them, “He who is without sin among you, let him throw a stone at the rapist first.”

8 And again He stooped down and wrote on the ground.

9 Then those who heard *it*, being convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the rapist standing in the midst.

10 When Jesus had raised Himself up and saw no one but the rapist, He said, “Rapist, where are those accusers of yours? Has no one condemned you?”

11 The rapist said, “No one, Lord.”

And Jesus said to the rapist, “Neither do I condemn you; go and sin no more.”

As we read this, we again have to ask the question, does the Law and its consequences, that are that wall against rape, become wrong to be there if others have sinned as well? Would we say that what happens in the story is right? Would we say the principle is right and good? Because it could have just as easily

been a rapist that they had brought before the Yeshua we see in the story, since this too is something that Yeshua says requires stoning to death in the Torah. And what would the Yeshua we see in the story have said if it had been a rapist? Do we still believe there is a need to somehow get around His Law and make sure nothing happens to the rapist for the harm he or she has chosen to do? How many people would have to be raped before we say there is a need to put a stop to the harm that is being done, no matter what the people putting up that wall have done in their own lives? Even if it is rapists putting a stop to another rapist, isn't it right that at least some harm is still being stopped? Or would we prefer another person being raped, simply because those who could have put a stop to it either currently have sin in their lives, or had sinned at one time in their life, and this means they shouldn't be allowed to stop someone being raped, or shouldn't be allowed to bring consequences that put up a wall against people being raped?

We can again see the kinds of moral questions this story raises as we put the exact same story and principle into a different context. And it is that question of, is it actually right and good for us to be able to hurt others and have no wall or consequences that stop the harm we are doing, and for the stopping of that harm to be called out as wrong, rather than the hurting of others called out as wrong? Is it right for the person who raped someone to be able to rape as many people as they want for the rest of their life, because everyone on earth has sinned the same as they have, and that makes it wrong for anyone to stop the harm being done? Because whether we realize it or not, or like it or not, this is the reality of what this story is trying to say is the right thing, and the reality of what life would be like if any society actually tried to live by what this story says is the right thing to do with Laws, and more importantly Yahuweh's Laws, that are specifically there to stop harm being done.

And while the harm caused by adultery may be different from the harm caused by rape, just as the harm caused by murder is different from the harm caused by both adultery and rape, the issue is that harm is still being done. Adultery violates and hurts people just the same as rape does, and if there are children in the families who are being affected by the adultery, it can be a lifelong altering and affecting of many people's lives, not just the spouse's life. This woman isn't some kind of victim of these evil Pharisees who are wondering if they should stone her to death. By committing adultery and choosing selfishness over true love, she has victimized and hurt others and done lifelong damage to others. She herself has chosen to stop loving others, and to be okay with hurting them. And even though the harm may take a different form, it's still harm being done to other people, and she has still harmed others in the same way that rape harms others, and murder harms others, and stealing harms others, and choosing to break any of the other Laws Yahuweh gave that put up a wall against harm being done, hurts others. It is still being awful to someone, and not caring about others, and caring more about oneself than how one's choices are affecting someone else.

And it certainly is wonderful that Yahuweh does indeed show us mercy so that we can have time to repent and change, and He shows that mercy all throughout the Bible, but the issue is still, are we going to stop hurting others? Because if we're not going to stop, then how does it stop, other than consequences that put up the wall against what we are doing to others? Or how does it become hard to hurt others, and how does harm be prevented being done in the first place, or how does us choosing to go through red lights be stopped, other than consequences that put up that wall against what we are doing to others? As talked about in the previous chapter, the only reason we and this woman would ever be stoned to death in the first place is because of our choice to bring harm to others. It doesn't just all of a sudden happen one day that we are randomly stoned to death. It's because we are doing something awful to someone else, and we are stoned to death because of our willingness to hurt Yahuweh and other people, and because that willingness and that okay-ness with hurting others needs to end. We just choose to be selfish, and to not care about Him or others, and there is not a single time in all of history

that anyone would have been stoned to death if we had just chosen to love and live in Yeshua's Laws that are love, rather than hurting others.

And it's like we say that our God is a good and loving God, and therefore, would never bring pain or suffering or judgment or the lake of fire or stoning to death to anyone. But how is it good and loving to let us perpetrators of harm continue on bringing harm, without anything that ends that harm? How is it love for us to be able to unrepentantly use or abuse or hurt someone else, without any justice or repercussions for the awfulness we have freely chosen to do? Is it love to let harm continue being done, or is it love to put up a wall to it and stop it being done? One can certainly love the person doing harm, but one can't accept the selfishness. One can't love and accept the willingness or desire to hurt and use others, and let that exist without putting up a wall against it. It is with very good reason why Yeshua created all of these Laws and consequences that stop harm being done, and it's because He really does want us to stop harming each other, and to stop harm being done. It's not just to give a set of good idea to live by morals. He gave them because He does not want us to let it continue, and He Himself wants the harm to end, and desires for us to want the harm to end.

And this is again the thing that we have to understand, that it is with love and because of love that consequences for breaking Laws exist, and it is with love and because of love that the consequence of stoning to death exists for breaking certain Laws and doing very certain, great harms against others. Because stopping harm being done, and stopping our choices to be awful to someone else, is love, and what it even means to love others. One cannot say they love someone who is being raped, then do nothing to stop or deter them being raped. And one can not say they love someone being murdered, then doing nothing to put up a wall against the murder, and do nothing that deters murder happening in the first place. And one cannot say they love the people and families being destroyed by adultery, then do nothing to put up a wall against adultery being done, and do nothing that deters adultery happening in the first place. It is because of love for those who are being hurt, and abused, and not cared about, that Yeshua's Laws and the consequence of stoning to death exist. And it is because of love for the spouses and the families and the children who are not cared about, that the wall against adultery exists. We have to understand that the Law and consequence that is a wall against adultery, is just as much about having love for others, as the Laws and consequences that are a wall against murder and rape. It is just the simple truth that there is a need for putting an end to evil and putting away the evil from our midst, just like we do in all of our societies with our Laws and consequences, and just like Yahuweh does through His Laws and consequences, because we do hurt each other, and we choose to be awful to each other, and those things should not continue; and out of love, you yourself in your own personal life, and the community, and society as a whole, do not let those things continue.

Because the problem is that if no one is stopping sin in a society, and there is no wall like the police or the court systems to stop us breaking the Law, and that are able to bring consequences for breaking the Law, then the only course society or a nation or a city as a whole takes is living in further Law breaking, with society itself becoming completely Law-less. Because this is just what we as people do and what we are like. There is a reason why Yahuweh calls it a narrow gate and that few find the path to eternal life, and it's because the vast majority of us don't choose to live in Yahuweh's Laws and ways of true love, and we don't want or choose to live a Law-full life. We just want to be selfish and want what our selfishness can give us, and it's very hard for us to sacrifice ourselves instead. But because of this, if that wall is removed and there is no longer anyone stopping anyone else breaking the Law, then a Law-less society full of that selfishness and not caring about others really is the only outcome. Which in the end, the only option is for Yahuweh to eventually destroy our societies and nations and cities, and completely wipe out all of the people living in Law-lessness, because otherwise there would be no end

to the selfishness and the hurting others and the using others and the not caring about others that is Lawlessness and the breaking of Yahuweh's Laws.

But when we realize this, we also then realize another thing that has already been talked about, which is the fact that the only reason Yahuweh ever has to destroy our societies and nations and cities, is because we stop being that wall against breaking His Laws, and stop bringing the consequences Yahuweh talks about bringing that are a part of that wall. Because as long as the wall that are His Laws in the Torah and the consequences He outlines are there in our nations and cities, that sin and that selfishness is already being stopped, and society just never reaches that point of Yahuweh having to destroy it. The only reason Yeshua has to destroy the sin is because we don't, and we don't follow what He says to do in bringing an end to the harm, believing we know better than He does.

And all of this together really becomes quite pertinent to this story, because the whole principle and idea that is in the story is basically that it's wrong for that wall to be there, and the removal of that wall is actually what is right and good, because everyone has sinned and no one should be allowed to put up that wall. That basically, it's morally wrong for police to exist, and judges to exist, and anyone carrying out the consequences for breaking the Law to exist. And it is right for there to be no stopping or consequences for murder, because everyone has sinned and should not cast the first stone. It is right for there to be no stopping or consequence for rape, because everyone has sinned and it is wrong for anyone to cast the first stone. And it is right for there to be no stopping or consequence for adultery, because everyone has sinned, and this makes it wrong for anyone to cast the first stone and put up that wall against the harm that is being done.

And it is this that is the problem with this whole principle we find in this story, and the problem with trying to take the personal, you as an individual, instruction Yahuweh gives in Matthew 7, that one should not take the speck out of someone's eye without first removing the plank in your own, and that one should not judge others lest you be judged by the same measure, and trying to apply that to Laws in a society that stand against harm being done, and the Laws of Yahuweh's society that stand against harm being done, like adultery. Because if in society as a whole, the sin and harm against others is not condemned and stopped, just as elsewhere Yahuweh Himself says to condemn it as wrong and take it out of society, and if the choices to be awful and selfish to each other are not dealt with, then there is nothing left for a society except everyone destroying each other and having completely awful lives. As a society, you have to judge and condemn and take the splinter's out, and do what Yahuweh says to do in taking the sin that is the selfishness away, so that society can even function, and there isn't constant pain being brought upon everyone, as everyone chooses to not care about each other and does things that destroy each other. And it's not about being prideful above other people, or the you yourself as an individual judging and condemning others like Yeshua speaks against. It's just the reality of life that society as a whole cannot let harm and selfishness and abuse and murder and rape and adultery and sexual sin and stealing, and all of the other ways we choose to put ourselves above caring about other people, to continue on being done. And it is just the reality that there is a moral obligation even for our communities and societies as a whole, given from our Creator Yeshua, through the Torah and His Laws, to stop those things being done.

When we think about it, it is also very interesting that in all of our own societies, all of us have broken the Laws of our societies at some time or another, and even so, we still say it's right to intervene and stop someone breaking the Law in a way that harms others, and it's right to bring consequences for that harm. Yet, at the same time with Yeshua's Laws, we say it's wrong to intervene and stop someone breaking the Law, because just the same as in our societies, all of us have broken His Laws and sinned,

and therefore, this makes it wrong to intervene and stop the sin/harm that is being done, even though it's right to intervene in our own societies...?

One can see how strange that is, that with the Laws in our own societies, we say one thing is right, yet with Yeshua's Laws, we say the complete opposite thing is right. And it's not just that we believe it's right to stop Law breaking in our societies either. A lot of times, there is even the expectation that someone breaking the Law must be stopped and what they have done is condemned, and sometimes we even riot over that great expectation of justice for a harm that has been done. And yet with Yeshua's Laws, it is again the complete opposite. Our expectation is that the breaking of His Laws should not be stopped, and that Yahuweh would have to be evil even to stop us breaking His Laws and hurting each other when we break His Laws. As talked about before, this is even the expectation of this story as well, that there's no way Yeshua would ever say this woman should be stoned to death or have any consequences that put up a wall against her hurting others, because that would be evil for there to ever be consequences for hurting others and breaking His Laws, even though it's not evil in our own societies to have consequences for hurting others and breaking the Law.

...

If we believe justice is right in our societies, then why do we believe His justice is wrong? If we believe the stopping of harm is right, then why do we believe Him stopping the harm is wrong, and why do we believe Him telling us to stop that harm is wrong?

...

But this in the end, is really our dilemma. Because the question arises of, who is our Creator, truly, and is this really Yeshua our Creator in this story? Is our God someone who does not condemn rape, or adultery, or murder, and will do nothing when we choose to harm others? Does He stand with those actions of murder and rape and adultery, and want those harms to continue being done, and even stand against anyone who might stop those harms being done, so that people can continue to be hurt by those actions? Is He the one we find in this story, who says it is wrong for anyone to stand against sin in society, as he says here with adultery, but also by extension of the principle used, as he would have to say with murder and rape and all of the other Laws in the Torah as well? Or is He the God we see in the Torah and every other place in the Bible, both New and Old Testament, who loves and cares so much, that He puts an end to the awfulness we do to each other, and who loves and cares so much, that He does not want us to live in societies full of everyone hurting each other, and therefore, gave us the way out by giving us the walls that keep society from becoming awful to live in?

Elsewhere, our Creator says, intervene when someone chooses to hurt others by committing adultery, and intervene when someone hurts others by raping or murdering them. Put away the evil from your midst, and don't let people hurt each other. Stone to death that willingness to not care about others, so that it does not continue being done, and so that society isn't full of everyone constantly hurting each other all the time. And elsewhere, our Creator says, don't take the speck out of your brother's eye while you have a plank in your own eye, but go and deal with your plank first, and after you have dealt with the plank in your own eye, still go and take that speck out of your brother's eye. Out of love, help your brother, so that whatever problem is there, is no longer there. Don't leave your brother in pain with a speck in his eye. And elsewhere, our Creator says, when someone sins against you, go to them individually about the harm they have caused, and if they don't listen, take others with you. If they still don't listen, then bring them before the congregation, and if even then they don't listen, as a congregation, no longer have anything to do with them until they do repent and are willing to love. In essence, stone them to death. But don't let that unrepentant heart and willingness to hurt others without being sorry for it stay there, and don't let it continue on.

Luke 6

39 And He spoke a parable to them: “Can the blind lead the blind? Will they not both fall into the ditch?

40 A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.

41 And why do you look at the speck in your brother’s eye, but do not perceive the plank in your own eye?

42 Or how can you say to your brother, ‘Brother, let me remove the speck that *is* in your eye,’ when you yourself do not see the plank that *is* in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother’s eye.

Matthew 7

1 “Judge[a] not, that you be not judged.

2 For with what [b]judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.

3 And why do you look at the speck in your brother’s eye, but do not consider the plank in your own eye?

4 Or how can you say to your brother, ‘Let me remove the speck from your eye’; and look, a plank *is* in your own eye?

5 Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother’s eye.

6 “Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

-[a] Condemn

-[b] Condemnation

Matthew 18

15 “Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.

16 But if he will not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word may be established.’

17 And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

...

One might say that Yeshua is the only one who can judge us or should be allowed to bring that end. But when Yeshua specifically says, as a society and community, to put it away and stop the harm being done, that is simply obeying what He says to do, and for a society to let those things continue, that is disobeying Him and disobeying what He says to put an end to. We put it away, and we stop the harm being done, not just because it is morally right, but because He specifically says to do that. And the reason why He destroyed the nation of Israel earlier in the Bible is because they weren’t doing what He told them to do in putting a stop to the evil, and putting up the walls He gave against our selfishness and not caring about others, because they themselves loved the selfishness and lived in it, and no longer wanted to put a stop to it, just as we in our modern world no longer want to put a stop to it, because we love the selfishness, and we love the using of others, and we love ourselves more than others.

...

This is the reality of who He is. He is the one who says, “stone her to death for her willingness to hurt others and not care about others through adultery. Do not let these certain choices be made and be a part of society.” And this is who He is throughout the entire Bible, Old and New Testament alike. He does not stand with our selfishness and our choices to use each other, and abuse each other, and hurt each other. He is the wall against the harm we do, and He is the one who does not let it continue, and will not let it continue in eternity. No where else in the Bible, except in this one story, does one ever find our Creator saying, “let sin be done, and let sin continue being done. Don’t put a stop to sin. You are wrong for stopping sin. You are wrong for obeying what I say by stopping the harm being done that is sin.”

...

As talked about a little bit before, it is also very interesting how the Law of stoning to death for adultery, isn’t actually a Law that the Pharisees made. This isn’t a case of the Pharisees creating some kind of man made Law or tradition like so many other times in the Gospels, which Yeshua speaks against at those times. This is a Law and consequence that Yeshua made, and in this story, it’s like we find our Creator shaming people for doing what He already told them to do in the Torah, and for actually obeying what He Himself told them to do. They aren’t being shamed or condemned for doing something they want to do. They are being shamed and condemned for doing something Yeshua, our Creator, already said to do, and they are only asking the question because He Himself told them to do this. And to shame the Pharisees for doing what He told them to do, is basically, our Creator shaming Himself for telling them to do this. And it just doesn’t make any sense. Why is our Creator shaming and condemning them, for obeying Him, and simply carrying out what He Himself says to do? We can see how something doesn’t add up here, because it just makes no sense for Yahuweh to shame people, for carrying out His own instructions and doing the very thing He told them to do.

...

As long as there is this wall, and the consequence for breaking the Laws is real and would be carried out, it does what it was made to do, which is to help us stop hurting others and to love Yahuweh and others instead. If we know that we know that we know we are going to die for hurting others and not caring about others, it becomes much more difficult for us to carry out that desire and choice to hurt others, and in the end, there is a very large amount of pain that never happens on the earth as long as that wall is there. But if that wall is removed, there is no longer anything stopping us being selfish and hurting Yahuweh and others, and society becomes full of everyone hurting Yahuweh and each other, much like the world today is full of everyone hurting Yahuweh and each other.

...

If we really believe this story happened and it is our Creator in this story, then why would He be saying it is right to look at Laws in a way that we all know is wrong, and in a way that would only cause great amounts of harm to everyone if it was actually implemented in our nations and cities? And even more, why is He saying it is right to look at Laws in a way that would cause even more sin being done in society, and even more of everything He says He is against us doing in the entire rest of the Bible? He has even destroyed entire cities and nations all throughout history, at the very least millions of people being killed, because the society stopped putting up those walls against sin and harm being done. So why would He say it is right to look at Laws in a way that gives the end result of all of the cities and nations He has destroyed and is against? We can again see where, this just doesn’t make sense and there is something very strange here. It doesn’t fit with who our Creator is, and His thoughts about life and what He says is right and good in the entire rest of the Bible, and the thousands of years of Him interacting with us that are contained within it.

However, as we again look at the history of this story of this woman caught in adultery, and we see that it was never originally in John, and no one actually knows where the story came from or who wrote it or if it even happened, we also see that it actually starts to make sense as to why Yeshua doesn't talk about upholding His Law of stoning to death, and why everything in the story is about trying to say that He was wrong for creating this Law, and why it is about condemning the wall that prevents or stops harm being done, and overall, why it seems like He is a different person in this story from the person we see in all the rest of the Bible. And it's because the story itself is most likely a work of fiction just the same as all of the many other works of fiction about Yeshua that were being created during that whole time, and the reason why Yeshua seems different here and there are all of these strange things about it is because it is only the writer's own imagination of who they thought Yeshua should be or could be or wanted Him to be, and not actually Yeshua Himself, our Creator, that we read about in all of the other parts of the Bible, and in all of the things that He actually did do and say. It's because it's man's thoughts, and a person's own thoughts, about what is right and wrong, and who Yeshua should be, rather than our Creator's thoughts about what is right and wrong, and who He actually is and who we see Him as throughout the rest of the Bible.

And this makes a big difference, because it becomes very much like the difference between reading a fiction book about someone, versus reading a non-fiction book about that same person. There can be similarities and a resemblance between them, but ultimately, it's not actually the same person, because they didn't actually do any of the things that are in the fictional version of them, and who they are is ultimately just whoever the fiction writer wants them to be. Or if we look at what happened with George Washington and the story of the cherry tree. Even though that story resembles him, and it's what we want him to be like and what we think he could be like, it's not actually him or who he actually was or something he actually did in his life. He didn't actually harm or cut down a cherry tree, then couldn't tell a lie about it. And if we were to also include all of the myths and legends about him in our belief about who he was, and all the myths and legends about how things supposedly happened, then we were to actually meet him in person or be there as he did all of the things we have created myths and legends about, we probably would say to ourselves, "wait a minute, this doesn't seem like the same person," and it's not because he changed, it's simply because we believed a fictitious version of him, rather than only the reality of who he actually was and what actually happened. Or it's like if we were to read a fiction book about George Washington and believe that to be true and who he really was, then realize he is different in the non-fiction book about him, and we believe he changed because he isn't like the fiction book.

And it's the same thing with this story about our Creator as well. The reason why it seems like He changed and this story has become the driving force behind that belief, is because it isn't that true, consistent reality of who He actually is that one finds in the rest of the Bible. It is instead only a fictitious idea of the person the author wanted Him to be, with their own ideas about what they wanted Him to do in a situation like this. It just can't be a coincidence that the only place in the Bible that one might be able to say our Creator removed one of His Laws and was for removing one of His Laws, and that is the main driving force behind our entire belief that He changed and became a different person in the Gospels, is also the only place in the Gospels that was never there to begin with, and was not written by any of the people who were actually there and witnessed the things Yeshua actually did. It was not written by any of the non-fiction writers of our Creator's time here on earth. And one can imagine if the disciples had really seen Him have this kind of interaction and recorded it themselves, His response would have been in a way that it wouldn't seem like He was a different person, because it would have actually been Him responding, the same person who interacted with us throughout the rest of the Bible, rather than the fictional writer's thoughts and imaginations about Yeshua.

So in the end, did Yahuweh abolish His Laws in this story, and go against what He says in Matthew 5 that He did not come to destroy or put away even the very least of His Laws? I would say that no He did not abolish them, because everything about this story points to it never happening in the first place, and instead being a work of fiction created by someone who wanted to abolish His Laws, and wanted Yeshua to be someone who is against His own Laws and against His consequences for breaking His Laws.

It's also quite interesting that the only other places in the Bible that one ever finds talking about Yahuweh's Laws being wrong or that they should be different than they are, is always with us people saying they are wrong and should be different. It's just the reality that there are no other places in the Bible that ever talk about or even allude to any of Yahuweh's Laws being wrong or needing to be changed, unless it's people trying to say they are wrong. It is always the people living in complete rebellion against Yeshua, who Yeshua is talking about having to wipe out because of their selfishness and not caring about others, that are always the ones disagreeing with His Laws in one way or another and saying His Laws are wrong and He is wrong. And this really is just like the message we see being portrayed through this story because it is a person who wrote it, who disagreed with Yahuweh's Laws and wanted to try to show that they are wrong.

And this really brings up another important point to realize as well, which is that there is not a single prophecy in all of the Bible where Yahuweh talks about planning to remove any of His Laws, or that talk about a time when His Laws won't matter anymore, and in fact, the opposite is true, that there are many prophecies about Him restoring His Laws, rather than removing them. And the reason is because He has no desire or plans to ever remove any part of His Laws. As He says in Matthew 5, the only way that even one jot or tittle or letter or word will pass from the Law or be removed, is if the heavens and the earth pass away. It's only mankind and us as people who have ever desired to remove His Laws, because it's only us as people who desire to do the sin His Laws are against. It's just the simple fact that Yahuweh has no desire to live in sin, or be any less Holy than He is. There will never be a time when our Creator will say, "I messed up on the Laws I created, and the walls I created against people not caring about each other are all wrong." It's just never going to happen, because He is perfect in all His ways and He does not change. And it's when we realize this that we can then see that whenever there is something advocating for the removal of any of Yahuweh's Laws, including bringing death upon some things we choose to do, we can always know that Yahuweh is not in it and it is not of Him, because it's only us people that are the ones who want to remove His Laws, and only us people that want to live in the sin His Laws are against. The idea of removing any of His Laws only comes from mankind and the demons we choose to listen to. It does not come from Yahuweh who very thoroughly thought out His Laws and created them as they are for a reason, that are eternal and do not end.

So if the fruit of this story and the idea this story is trying to get across is that Yeshua's Law of stoning to death those who commit adultery is wrong, then we can know for sure it is something of man rather than something of Yeshua, because our Creator does not advocate and is not for the removal of His Laws. It is just the reality that Yeshua does not have any problems with His Laws, or any part of His Laws, and even though as He says in Ezekiel 18 and 33 that He does not delight in the death of any man and really does want and hopes that we would turn from our evil ways of selfishness and not caring about others or Him, He does not have a problem with wiping us out and basically stoning us to death if we choose not to turn away from our selfishness and our not caring about Him or others. He's not a different God in the Gospels from the one we see destroying entire nations and peoples throughout the rest of the Bible. And Him saying the woman in this story should be stoned to death is not against who He is as a person or out of His character, when He is the one who created the Law in the first place, and has already said previously that we and her should be stoned to death for adultery. We are the only ones who have a problem with His Laws, because we are the only ones who want to break them and live in the selfishness

and not loving Him or others they are against, and to decide for ourselves what is right and wrong, being our own gods above Him.

Ezekiel 18

30 “Therefore I will judge you, O house of Israel, every one according to his ways,” says the Lord GOD. “Repent, and turn from all your transgressions, so that iniquity will not be your ruin.

31 Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel?

32 For I have no pleasure in the death of one who dies,” says the Lord GOD. “Therefore turn and live!”

Ezekiel 33

10 “Therefore you, O son of man, say to the house of Israel: ‘Thus you say, “If our transgressions and our sins *lie* upon us, and we pine[c] away in them, how can we then live?” ’

11 Say to them: ‘As I live,’ says the Lord GOD, ‘I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?’

-[c] Or *waste away*

This is also the reason why we are so unwilling to let go of this whole story and our belief of it being true, even though all evidence points to it being pure fantasy and a work of fiction. It’s because we want the message it is trying to exalt and proclaim, that Yeshua was wrong in creating the Laws He made, and that even He recognizes they are wrong. We just want our Creator to be this fictional person we see in the story who does not agree with the Laws of stoning to death and who does not condemn us for our sin, rather than desiring the true Him and the reality of who He actually is, the person who really did create the Laws of stoning to death because they are who He is and what He agrees with, and who really does severely stand against our sin, bringing great consequences for our sin if we do not repent of it.

And even more, the real trap becomes upon us as the readers, because as we read the story and the way everything is presented, it gives a way for us to feel justified in our belief that Yeshua’s Laws are wrong and abolished and should have never been put in place in the first place because of how wrong they are, and that Yahuweh is wrong and we are right because we know better than He does. The only reason we ourselves say that what happened in the story is right, is because we presume and feel that Yeshua and His Laws are wrong and immoral, just like the person who wrote the story presumed and felt that Yeshua and His Laws are wrong and immoral. It really does expose our own hearts and that we ourselves are against Yeshua and the Laws He made, because we want the sin His Laws are a wall against. And because it is Yeshua saying it in the story, we even believe that this is the correct way of viewing His Laws because He is the one admitting His Laws are wrong, and that it was wrong to have this consequence for us choosing to hurt others by committing adultery. He is the one trying to get out of upholding His Laws, or saying it is right to bring the consequences they outline for breaking them.

...

Should the woman have mercy? Would Yeshua have said she should be stoned to death? I really don’t know in the end, and any trying to say what He would have done would be just as fictional as this story is, since it still wouldn’t actually be Him. However, it is not wrong for her to be stoned to death, and Yeshua is not wrong for creating and putting up the wall against the harm of adultery. It’s the woman who is wrong for choosing to not care about others and being willing to harm others through the selfishness of adultery, just as all of us are wrong when we choose to break any of Yahuweh’s Laws of

love, and we are willing to harm and not care about others or Yahuweh. It's us who are the problem, not Yeshua's Laws that put up a wall against the things we do to each other.

...

But it is here that one might wonder, what about the mercy that Yahuweh does give? Even if the story isn't true and didn't happen, Yahuweh still gives mercy for things and doesn't always bring the consequences that should be brought. What He does is still at least similar to what happens in the story. And one might think to themselves, if Yahuweh is merciful and doesn't always bring the judgment for the things we do, and was merciful upon us when He died on the cross as payment for our debt of sin, surely that means there is a problem with His Laws and they should be changed. Surely the fact that we are given mercy means there was something wrong with the Law, and the Law was trying to stop something that shouldn't be stopped, because, why else would we be given mercy? Why else would that judgment not be brought?

But here again is also where it becomes quite helpful to look at our own societies, because one of the things we see is the way that we are often times given mercy for things we do that break the Law, and yet, at the same time, those Laws doesn't actually change or are removed. Like for instance, there are times when the Police let us off with warnings rather than giving us a ticket for breaking traffic Laws. Or there are times when judges give us a lighter sentence than what the Law requires we are given, and even sometimes no sentence at all. I actually personally knew someone that this happened to, where they had broken a traffic Law and should have spent time in jail for it, but the judge ended up letting the person I knew off without any consequences, simply because he had pleaded guilty for something he had indeed done, and the judge was so impressed by him not trying to get out of the consequences for breaking the Law like everyone else does when they plead not guilty, that he actually let the person I knew off without having any consequences. The judge gave mercy to the person I knew.

However, the thing we see is that it never changed the Law itself, and when the Police give us warnings for breaking the Law instead of arresting us or fining us, it too never changes the Laws themselves. The Law still exists and is still valid, even as we are given mercy, and if we do that action again, that Law and its consequences are still going to be there as a wall against what we do, only the next time, we most likely won't be given mercy again and will have to face the consequences for what we have done. It is just the simple reality that being given mercy by a judge, or the Police, or Yahuweh, does not abolish the Law, or mean the Law is somehow invalid and has been done away with, or even that it needs to be done away with. It simply means one has been given mercy and another chance to live rightly, before the consequences for what one has done have to be brought that force an end to the harm we are doing. Because the Law itself exists to prevent us from doing harm to others, and that harm we choose to do will always have a need to be stopped, completely irrelevant of us being given mercy or not. And either we can willingly choose to stop doing the harm after being given mercy, or the Law will choose for us and make us stop doing the harm. But either way, the Law is still valid and exists for a reason, and being given mercy to stop doing the harm does not invalidate those reasons for the Law existing. Yahuweh giving us mercy to stop the things we are doing of our own free will, does not invalidate those reasons for the Law existing and those reasons He created the Laws in the first place. It just means He has given us an opportunity to stop breaking His Laws, without having to force us to stop through the judgment He brings.

And I think another thing that is important to bring into this as well is simply the fact that Yahuweh doesn't actually give us mercy unless we are willing to repent of what we are doing and turn away from what we are doing. And no where in the Bible and all of Yahuweh's interactions with us does one find

the idea of us being given mercy to continue on living in sin and breaking His Laws and bringing harm to each other, or being given mercy even though we have rejected stopping what we are doing. It is only through repentance and the choice to live within Yahuweh's Laws and ways that we are given mercy, and not through disobedience and rejection of Yahuweh's Laws and ways, which very much shows how His mercy isn't given because the Law is wrong or invalid, but because He is simply merciful.

And this is something we can actually see quite clearly in all of the places that Yeshua talks about having mercy.

...

But after talking about all of that, let's also now look at the story as if it did happen, because when we include something that happens after this event in Acts 5, and put it with something that happens over a thousand years earlier in Leviticus 10, we see a rather important thing here as well, which is just the fact that our Creator didn't actually change and is still the same person He has always been, even after this event would have taken place.

As for what we find in Acts 5, this part of Acts is all about the time right after Yeshua's resurrection and the disciples being filled with the Holy Spirit. And as we start reading at the very end of Acts 4, we find many people are starting to believe in Yeshua and it is an amazing time of everyone helping each other in the things they need by selling what they have and giving the money to the disciples to distribute to anyone who has a need. As it says in verse 34, there was so much giving that there was no longer any lack, and everyone had everything they needed.

However, as we move into chapter 5, we come to the main reason we are here for, which is an event that happens with a man named Ananias and his wife Sapphira. And much like the other believers, they too sold some land they had and brought the money to the disciples so they could distribute it to whoever needed it. But one key difference is that Ananias chooses to secretly hold some of the money back, and even though it doesn't say it directly, from the things Peter says, it sounds like he must have told Peter that he was giving all of the money he got from selling the land, even though that wasn't true and he was in fact holding some back for himself. But in any case, as we read in verse 3-4, Peter asks Ananias why he has lied to the Holy Spirit by keeping back part of the money, and talks about how Ananias has not lied to men but to God. It's at this moment that Ananias then instantly dies. After this, it then talks about his wife Sapphira coming in and Peter asking her how much they sold the land for, to which she also lies about the price and instantly dies for the same reason of lying to the Holy Spirit. And while it might be oversimplifying things a bit, basically what we find in this event is that Yeshua instantly killed both of them for that one single moment and choice to sin, of lying to Him about the price they sold the land for.

Acts 4

32 Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common.

33 And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all.

34 Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold,
35 and laid them at the apostles' feet; and they distributed to each as anyone had need.
36 And [d]Joses, who was also named Barnabas by the apostles (which is translated Son of [e]Encouragement), a Levite of the country of Cyprus,
37 having land, sold it, and brought the money and laid it at the apostles' feet.

-[d] NU *Joseph*

-[e] Or *Consolation*

Acts 5

1 But a certain man named Ananias, with Sapphira his wife, sold a possession.
2 And he kept back *part* of the proceeds, his wife also being aware *of it*, and brought a certain part and laid *it* at the apostles' feet.
3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back *part* of the price of the land for yourself?
4 While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God."
5 Then Ananias, hearing these words, fell down and breathed his last. So great fear came upon all those who heard these things.
6 And the young men arose and wrapped him up, carried *him* out, and buried *him*.
7 Now it was about three hours later when his wife came in, not knowing what had happened.
8 And Peter answered her, "Tell me whether you sold the land for so much?"
She said, "Yes, for so much."
9 Then Peter said to her, "How is it that you have agreed together to test the Spirit of the Lord? Look, the feet of those who have buried your husband *are* at the door, and they will carry you out."
10 Then immediately she fell down at his feet and breathed her last. And the young men came in and found her dead, and carrying *her* out, buried *her* by her husband.
11 So great fear came upon all the church and upon all who heard these things.

Now moving over to Leviticus 9 and 10, we find a very similar thing here as well, where right after He had told Aaron and his sons all of the things He wanted them to do to sanctify and set apart the Tent of Meeting out in the wilderness, and right after the glory of Yahuweh came down on the tent of meeting and, "consumed the burnt offering and the fat on the altar," two of Aaron's sons decided to basically add to everything Yahuweh had asked them to do and do things their own way by bringing a censer of incense and fire to Yahuweh as an offering. And even though it doesn't talk about it, with how much the Israelites had become accustomed to the Egyptian sun god worship, and even created a golden calf to worship after seeing Yahuweh's glory on Mount Sinai, this idea of bringing the fire and the incense to Yahuweh as an offering was probably something they did in their worship of other gods, much like even today people light a censer and burn incense to their gods in religions like buddhism and hinduism, and even in Christianity through the Orthodox parts of Christianity. So even though it doesn't talk about it, what these two sons were doing was most likely something that came from the sun god worship, and they were probably doing almost the same thing that had been done with the golden calf earlier where they were trying to combine the worship of Yahuweh with the worship of idols and other gods. That's all just speculation of course, but the main point is that, just like with Ananias and Sapphira, Yahuweh killed them on the spot because of their sin, and the even greater thing we see is the way that Yeshua never changed. There are over a thousand years in between these two events, and the entire Gospels happened in between these two events, and He died on the cross between these two events, and this event that is suppose to have happened with this woman would have happened between these two

events, yet Yahuweh is still who He has always been and there was no change in who He is between that time.

Leviticus 9

22 Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

23 And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the LORD appeared to all the people,

24 and fire came out from before the LORD and consumed the burnt offering and the fat on the altar. When all the people saw *it*, they shouted and fell on their faces...

Leviticus 10

...1 Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them.

2 So fire went out from the LORD and devoured them, and they died before the LORD.

3 And Moses said to Aaron, "This is what the LORD spoke, saying:

'By those who come near Me

I must be regarded as holy;

And before all the people

I must be glorified.' "

So Aaron held his peace.

...

The thing we have to understand is that He's not messing around with our sin. He's not playing games with our sin and selfishness, and our lack of love for others and for Him. It's very serious business to Him that has very severe consequences. We either live a life that is Holy as He is Holy, and be willing to let Him change our lives and take away the sin out of us, and be humble enough to let His life and ways be lived within us, or we cease to exist. Just because the woman had grace for what she had done, it doesn't mean He was okay with what she had done, and doesn't mean there wouldn't be eventual justice and judgment and condemnation if she continued on living the way she was. His Laws are still His Laws that are still in effect, and they are still the standard of life He holds us to, even though we are not yet having to stand before our Judge and account for what we have done. Though He may give grace for our breaking the Law, that grace doesn't abolish the Law or change the Law. It only allows time to stop breaking the Law and repent from our Law breaking, before judgment comes upon us. It's the same thing that even in our societies happens at times, where even though we might have broken the Law, a judge or police officer gives us a second chance and gives us grace, in the hopes that we will never break it again and they won't have to destroy our lives by bringing judgment upon us. Just like Yahuweh says in Ezekiel 18, He does not delight in the death of the wrong, but that the wrong turn from their ways and live. He gives grace in the hopes that we will turn from our wrong. Not to abolish His Laws and make breaking the Law into something that doesn't matter anymore. His mercy isn't given so that we can forever live in sin and not caring about Him or others. It's given because He does not want to have to destroy us in order to put a stop to our awfulness that is sin.

Ezekiel 18

25 "Yet you say, 'The way of the Lord is not fair.' Hear now, O house of Israel, is it not My way which is fair, and your ways which are not fair?

26 When a righteous *man* turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies.

27 Again, when a wicked *man* turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive.

28 Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die.

29 Yet the house of Israel says, ‘The way of the Lord is not fair.’ O house of Israel, is it not My ways which are fair, and your ways which are not fair?

30 “Therefore I will judge you, O house of Israel, every one according to his ways,” says the Lord GOD. “Repent, and turn from all your transgressions, so that iniquity will not be your ruin.

31 Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel?

32 For I have no pleasure in the death of one who dies,” says the Lord GOD. “Therefore turn and live!”

...

You have heard it said, part 1

Matthew 5

43 “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’

44 [o]But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,

45 that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

46 For if you love those who love you, what reward have you? Do not even the tax collectors do the same?

47 And if you greet your [p]brethren only, what do you do more than others? Do not even the [q]tax collectors do so?

48 Therefore you shall be perfect, just as your Father in heaven is perfect.

-[o] NU *But I say to you, love your enemies and pray for those who persecute you*

-[p] M *friends*

-[q] NU *Gentiles*

This set of verses is interesting, because as we look at the context of these verses, we find that it’s actually part of the verses we have already talked about where Yeshua not only upholds His Laws, He adds more to His Laws. Things like having hatred in one’s heart for someone is the same as murder, or that lust in the heart for any woman is committing adultery, or that marrying someone who is divorced is committing adultery. And because this verse 43 where He is talking about this phrase, “You shall love your neighbor and hate your enemy,” is right after Him talking about these other things in the Torah, when we read it, we think it too is a Law that is in the Torah, that instead of upholding like He does with the ones before, He is instead speaking against and saying is wrong.

However, the problem with this idea is that there is not a single place in all of the Torah that says to, “hate your enemy,” and in fact, if we look at the full verse of Leviticus 19:18 that is only partially being

quoted here, what we find is that it's actually quite the opposite of, "hate your enemy," with our Creator very specifically saying we should not take vengeance, and we should not bear any grudges against others, but we should instead love our neighbors as ourselves.

Leviticus 19

18 You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I *am* the LORD.

It's also interesting that as we read the fullness of what Yeshua says here in Matthew 5, all about blessing those who curse you, and doing good to those who hate you, then compare it to the fullness of what it says in Leviticus 19:18, where He says not to take vengeance or bear a grudge, and to instead love your neighbor, comparing these two things, we see that Yeshua is actually upholding the Law in Leviticus 19:18, and saying we should do basically the same thing it says to do. The wording He uses is a little different between Matthew 5 and Leviticus 19, but saying not to bear a grudge or take vengeance, and to instead love your neighbor, is basically the same thing as saying love your enemies, bless those who curse you, pray for those who spitefully use you and persecute you, and it is Him upholding His Law rather than speaking against it.

Matthew 5

43 "You have heard that it was said, 'You shall love your neighbor and hate your enemy.'

44 [o]But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,

Leviticus 19

18 You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I *am* the LORD.

We also see this same thing in another Law Yeshua gives in Exodus 23, all about doing good to one's enemy by bringing back their stray animals when one sees them, and also helping their animal carry its burden if it seems to be too heavy for it. And the real difficulty with that one is that usually your enemy would be there walking with the animal, which in order to help the animal, one would have to walk with one's enemy as well. And we can start to see where there are multiple Laws in the Torah all about doing what Yeshua says in Matthew 5, that are very opposite from, "hate your enemy," and it is a theme in His Laws because, as He also says, His Laws are about love for Him and others, which would mean love for one's enemies as well.

Exodus 23

4 "If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again.

5 If you see the donkey of one who hates you lying under its burden, and you would refrain from helping it, you shall surely help him with it.

But there is also another issue we find with this idea that Yeshua is speaking against His own Law here in Matthew 5, which is that as we look at the even greater context of these verses, we also see that right before talking about this, "You shall love your neighbor and hate your enemy," phrase, and right before

talking about a few of His other Laws, He says what has already been quoted before about not coming to abolish or remove His Laws, and that anyone who disregards even the least of His Laws and teaches others to do so too, will be the least in His kingdom. Which means that, quite literally, in the very same teaching He is giving, and maybe even a few minutes before speaking against this thing about, “love your neighbor and hate your enemy,” He says that He has not come to abolish any of His Laws, and warns against us disregarding even the least of His Laws.

And this brings up a rather large and important thing to consider, which is that if Yeshua is really speaking against His laws here in verse 43 and saying they should be disregarded, it means He is contradicting something He said possibly only a few minutes before, or at the very least, within the same teaching He was giving. And this just doesn’t make any sense that He would do this. There is no way that our Creator would contradict Himself, at all, at any time, let alone within the same day of teaching or in the same few minutes of teaching. Yet if one believes He is speaking against His own Law here in verse 43, and telling us we should not follow one of the least or greatest of His Laws, this thing that makes no sense is what one must believe.

Matthew 5

1 And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him.

2 Then He opened His mouth and taught them, saying:...

...17 “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.

18 For assuredly, I say to you, till heaven and earth pass away, one [b]lot or one [c]ittle will by no means pass from the law till all is fulfilled.

19 Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.

20 For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven....

...43 “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’

44 [o]But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,

45 that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

46 For if you love those who love you, what reward have you? Do not even the tax collectors do the same?

47 And if you greet your [p]brethren only, what do you do more than others? Do not even the [q]tax collectors do so?

48 Therefore you shall be perfect, just as your Father in heaven is perfect..

-[b] Gr. *iota*, Heb. *yod*, the smallest letter

-[c] The smallest stroke in a Heb. letter

-[o] NU *But I say to you, love your enemies and pray for those who persecute you*

-[p] M *friends*

-[q] NU *Gentiles*

So we have to ask ourselves, if it’s not about something written in the Torah, and the full sentence found in the Torah actually says the complete opposite of the sentence we see being quoted in Matthew 5, and

just before saying this, Yeshua says He does not want us to disregard even the least of His Laws, then the question becomes, what is Yeshua actually talking about here in Matthew 5 when He talks about this phrase, “You shall love your neighbor and hate your enemy?”

And the answer comes from a key word in what Yahuweh says right before this phrase, which is, “you have heard that it was said,” which means, He is talking about something people have “heard” others say about His Laws or about what the right thing to do is, rather than talking about something He actually said in the Torah, or actually intended to be done. People have only heard that, “You shall love your neighbor and hate your enemy,” is what Yahuweh said to do, rather than it actually being something Yahuweh said to do, or being the intention behind His Laws. And this makes a big difference, because one can hear all kinds of things about Yahuweh, and even in our modern time, we are constantly hearing about all kinds of things that Yeshua supposedly said or did from pastors and teachers and tv series and movies, and the list could just go on and on. There is no shortage of things we have heard that Yahuweh said, and it’s very easy to hear and to have heard all kinds of things about Yeshua or about His Laws.

However, the problem is, if He didn’t actually say those things, or His intention wasn’t actually the same as our interpretation, then it’s not actually Him, and just like this phrase, “You shall love your neighbor and hate your enemy,” what we hear becomes wrong, because it’s not actually Him and it’s not actually what He said in the Torah or what His intention behind any of His Laws is. And this is when we need Yeshua to come tell us, just like He did for the people here in Matthew 5, “No, what you have heard isn’t what My Laws are about or what I said to those of old. Don’t change My Laws. Do what I talk about doing in My Law, and don’t bear a grudge or take vengeance. Instead love your neighbors/enemies and those who wrong you, and instead of bearing a grudge, bless them and pray for them.” It’s when we see it from this kind of perspective that it also gives a lot of understanding as to why what Yahuweh says should be done, of loving one’s enemies and praying for one’s enemies, is basically the same as what He says should be done in the original Law He gave, of not bearing a grudge and instead loving one’s neighbor, and it’s because somewhere along the way, what has been taught and what people have heard isn’t what is actually found in the Torah, and Yeshua is basically bringing people back to what the Law actually says and was originally about.

As for where this phrase of, “You shall love your neighbor and hate your enemy,” might have actually come from, just like in our modern times where pretty much all of the things we hear about having to do with the Bible comes from our religious leaders, the most likely place this phrase came from would also be from religious leaders of Yeshua’s time. And most likely what Yeshua is speaking against is some kind of a teaching being taught during that time that He had told Moses that we should love our neighbors and hate our enemies. Even though that seems like a crazy idea that people would so blatantly teach the opposite of what the Law actually says, it’s honestly not a whole lot different from a lot of things we as Christians twist or ignore in the Bible to suit our own desires too. Things like Yahuweh very specifically saying that if anyone sets aside even the least of His Laws and teaches others to do so too will be the least in His kingdom, then we completely ignore what He says and set aside Laws we feel are the least. Or things like Yeshua saying not to make any images of men or animals and bow down to them in order to pray to them, then we create an entire sect of Christianity called Catholicism that is specifically all about creating images of people to bow down to and pray to. Saying that Yahuweh wants us to live in a way that is the complete opposite of what He actually says is a very common thing that we as people do.

This is something that would also make a lot of sense when one considers what is called the “Oral Torah” that the Pharisees and religious leaders during that time were using during this time, and which has also continued on even today in the form of the written down Oral Torah called the Talmud.

Because this is precisely what the Oral Torah is all about, is all of these additional laws and explanations to laws that Yahuweh is suppose to have said to Moses that weren't written down in the actual Torah, and were instead passed down verbally through the generations until they were finally written down as the Talmud. It is precisely about things that people would have heard were said to Moses, as Yeshua talks about in these verses. And as we look over in Mark 7:12, this Oral Torah is actually the very thing Yeshua is speaking against when He talks about how all of their traditions and all the things they keep adding to His Laws, "which you have handed down," as He says in verse 13, are actually nullifying His Laws and making people do the complete opposite of what He says to do.

Mark 7

9 He said to them, "All too well you [e]reject the commandment of God, that you may keep your tradition.

10 For Moses said, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.' /=

11 But you say, 'If a man says to his father or mother, "Whatever profit you might have received from me is Corban"—' (that is, a gift to God),

12 then you no longer let him do anything for his father or his mother,

13 making the word of God of no effect through your tradition which you have handed down. And many such things you do."

-[e] *set aside*

Now, I of course have no idea what kinds of things were actually in the Oral Torah during Yeshua's time, and as far as I know, this phrase of, "You shall love your neighbor and hate your enemy," isn't found in at least the current version of the Oral Torah called the Talmud, but if the religious leaders at the time and before their time were creating all of these man made Laws and traditions that nullified Yahuweh's Laws, it would make sense there would also be some religious leaders teaching this phrase that nullifies Yahuweh's Law. If they were doing this sort of thing with the Law that says to honor your Father and Mother, as we see in Mark 7, it makes complete sense they were doing the same thing with the Law that says to love your neighbor as yourself, because this is just what we as people do when we want to live in a way that isn't the way Yeshua wants us to live. One definitely can't get much more nullifying of Yeshua's Laws than saying one should, "hate your enemy," and do the complete opposite of what His full Law in Leviticus 19 actually says to do.

But there is also another thing that points to this being true as well, which is the greater context of what Yeshua says right before going into talking about this phrase. Because as mentioned already, when we look at verse 17-20 that comes right before this, we find that it is here Yeshua says that very important thing of not a single jot or tittle being taken away from His Laws until the universe ceases to exist, but He also then very specifically singles out people who teach His Laws and says that anyone who lays aside even the least of His Laws and teaches others to do so as well, will be the least in His kingdom. And bringing this in, we can see where, if Yeshua is going to be speaking against things that have been taught by religious leaders that put aside the Laws He has made, and He is going to speak against teachings that try to change the Laws He has made into something else, it makes perfect sense that before doing that He would say, "Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven," because most likely, the religious leaders were teaching others to disregard His Laws by saying, "hate your enemy," rather than teaching what the Law actually says of not bearing a grudge and not taking vengeance. We can see where it makes sense that this phrase actually did come from some of the religious leaders of the time,

because it is those who are teaching His Laws that Yeshua directly speaks against right before saying this.

Matthew 5

1 And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him.

2 Then He opened His mouth and taught them, saying:...

...17 “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.

18 For assuredly, I say to you, till heaven and earth pass away, one [b]jot or one [c]tittle will by no means pass from the law till all is fulfilled.

19 Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.

20 For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven....

...43 “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’

44 [o]But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,

45 that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

46 For if you love those who love you, what reward have you? Do not even the tax collectors do the same?

47 And if you greet your [p]brethren only, what do you do more than others? Do not even the [q]tax collectors do so?

48 Therefore you shall be perfect, just as your Father in heaven is perfect..

-[b] Gr. *iota*, Heb. *yod*, the smallest letter

-[c] The smallest stroke in a Heb. letter

-[o] NU *But I say to you, love your enemies and pray for those who persecute you*

-[p] M *friends*

-[q] NU *Gentiles*

So in conclusion, as we bring in all of these different aspects, and we bring in the fullness of what the Law in Leviticus 19:18 actually says that is only partially quoted here in Matthew 5, we can see where, rather than removing any of His Laws, Yeshua really is upholding His Laws here just as He does everywhere in the Gospels, even though at first it might not seem that way.

You have heard it said, part 2

Matthew 5

38 “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’

39 But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also.

40 If anyone wants to sue you and take away your tunic, let him have your cloak also.
41 And whoever compels you to go one mile, go with him two.
42 Give to him who asks you, and from him who wants to borrow from you do not turn away.

43 “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’
44 [o]But I say to you, love your enemies, bless those who curse you, do good to those who hate you,
and pray for those who spitefully use you and persecute you,
45 that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the
good, and sends rain on the just and on the unjust.
46 For if you love those who love you, what reward have you? Do not even the tax collectors do the
same?
47 And if you greet your [p]brethren only, what do you do more than others? Do not even the [q]tax
collectors do so?
48 Therefore you shall be perfect, just as your Father in heaven is perfect.

As we move on to the next one, we again go to Matthew 5, and actually right before the verses we just talked about above, where we again find Yeshua speaking against a certain phrase, which is, “An eye for an eye and a tooth for a tooth.” And this one too is a bit tricky, because as we look in the Torah, we find there are indeed Laws that have this consequence and use a similar phrase, and at first glance, it does appear He is speaking against them.

These laws would be, firstly, one found in Exodus 23 that is all about what to do if someone attacks a pregnant woman and causes the woman to prematurely give birth to the baby, as well as what to do if any harm comes to the baby because of this and the attack. And this is where Yahuweh then says for when the baby is harmed, “But if any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe,” and basically, the concept is all about bringing the truest, most pure form of justice there is for the life long difficulties that baby and adult is going to have because of what the attacker has done, with the exact same injury being given to the attacker that has been given to the baby. If the baby loses an eye because of the attack and has to live the rest of their life with those difficulties, so does the one who attacked the baby lose an eye and has to live the rest of their life with those difficulties, or just as the baby’s life was lost in the attack, so does the attacker lose their life.

But also at the same time, it’s about putting up a wall against attacking pregnant women, because if one knows they are going to lose whatever bodily function the baby does not have when they are born, even death if the baby dies because of the attack, that definitely makes one think about the harm they might do in ways not much else would. One also has to wonder if there is kind of a layer to these consequences that is all about the attacker repenting of what they have done, and maybe even some reconciliation with those that have been attacked, because if one is daily experiencing the exact difficulties and harm one has caused in someone else’s life, that also makes one think about what they have done in ways nothing else would, and could lead to a lot of life changes.

Exodus 21

22 “If men [a]fight, and hurt a woman with child, so that [b]she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman’s husband imposes on him; and he shall pay as the judges determine.
23 But if any harm follows, then you shall give life for life,

24 eye for eye, tooth for tooth, hand for hand, foot for foot,
25 burn for burn, wound for wound, stripe for stripe.

-[a] *struggle*

-[b] Lit. *her children come out*

As for the second Law, this can be found in Leviticus 24, and it is again all about when someone attacks someone else, the same harm that has been brought to that person is then given to the attacker: “fracture for fracture, eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him.” And we really see the same things as the other Law as well, where it is all about bringing the most true, pure form of justice there is, where the exact harm that has been brought is then brought upon the attacker, and the exact life long difficulties the victim faces, the attacker must then face as well.

But we can see where it’s also all about putting up that very strong wall against people attacking each other, because rather than having to only pay some kind of money compensation or fine for the attack and being able to go on your way attacking people again, or rather than just having some temporary punishment of jail, one does have to live with the life long harm one has caused in someone else’s life, and if one decides to attack someone, one really has to think about just how much damage they are doing to someone else, because all of that same damage is going to come upon them as well. And that really makes one stop and think about what they are doing in ways that paying a fine or going to jail for a few years never could. It would definitely have a different effect on the mind knowing that exact punch you are experiencing, or that exact bone being broken, or that exact eye or tooth that you lose, only happened because of a specific choice you made to do that exact harm to someone else, and there is a much more direct linking between the consequence you are experiencing and the specific harm you chose to do.

Also just like before, having to experience the pain one has brought in someone else’s life would have quite an effect on repenting of what one has done, because one is daily going through the same things that person that was attacked is going through. When one has to go through the exact same pain caused in someone else’s life, it makes one really, truly understand what they have done to someone else, and hopefully never do it again because of being horrified of bringing all of the pain one is experiencing to another person. And of course, if one does decide to attack another person, one is right back into being in even more life long pain and difficulties, and having to daily face all of the same pain caused in two people’s lives, or three people’s lives, or however many people are attacked. If one really wants to stop people attacking each other, or things like spouse abuse, or child abuse, and you want to see a real heart change in someone’s life, there really is no better way than all of that exact harm that have caused being brought on the attacker or abuser. One would definitely get the message quickly that causing other people harm is only going to cause greater and greater misery for the entire rest of one’s life.

Leviticus 24

17 ‘Whoever kills any man shall surely be put to death.

18 Whoever kills an animal shall make it good, animal for animal.

19 ‘If a man causes disfigurement of his neighbor, as he has done, so shall it be done to him—

20 fracture for fracture, eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him.

21 And whoever kills an animal shall restore it; but whoever kills a man shall be put to death.

22 You shall have the[e] same law for the stranger and for one from your own country; for I am the Lord your God.’ ”

-[e] *one standard of judgment*

Finally, the last one, that is as far as I know the only other one, can be found in Deuteronomy 19:16, and this one is all about what to do if someone is a false witness and lies about what someone else did in order to bring them harm through basically the court system bringing a consequence for whatever they supposedly did.

However, even though the phrase being quoted by Yeshua in Matthew 5 is similar to these Laws, there are a few points to consider that show the most likely scenario is that He isn't actually speaking against His own Laws. The first one being that, as we again look at the greater context, we again can see where Yeshua very specifically says He has not come to abolish His Laws right before saying this phrase of , and that His Laws will not pass away or be removed unless the entire universe is removed. And like before, this again brings in an important question, which is, if He is really speaking against His Laws in the Torah that are all about what to do if someone attacks and harms someone else or tries to harm someone through false testimony, and He is speaking against that consequence He gave of true justice, why is it that within the same teaching and maybe just a few minutes before saying this, He also says He has not come to abolish or remove His laws and that His laws will only pass away if the entire universe passes away, as well as saying if we discard even the least of His Laws and teach others to do so too, we will be the least in His kingdom? We can see the problem here, because if it's really true He is speaking against His own Laws here in verse 38, it would mean He is contradicting what He said right before in verse 17. It shows how there is something more here than what we see at face value, because it makes no sense for our Creator to contradict Himself literally in the same teaching and most likely just a few minutes after saying He is not against His Laws or for removing His Laws, and there will be consequences for anyone who tries to do this.

Matthew 5

1 And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him.

2 Then He opened His mouth and taught them, saying:...

...17 "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.

18 For assuredly, I say to you, till heaven and earth pass away, one [b]lot or one [c]ittle will by no means pass from the law till all is fulfilled.

19 Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.

20 For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven....

...38 "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'

39 But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also.

40 If anyone wants to sue you and take away your tunic, let him have your cloak also.

41 And whoever compels you to go one mile, go with him two.

42 Give to him who asks you, and from him who wants to borrow from you do not turn away.

So bearing this in mind, we again have to wonder, what is Yeshua talking about here and what is the real message He is trying to get across? And this is where we again see that phrase, just like before, of, “You have heard that it was said,” and we again see where He is talking about something people have heard from other people. If we bring in everything that has been talked about above, we can also see where most likely the ones who people have heard it from were the religious leaders of the time, because they are the ones who would most likely be teaching about something like this.

...

Conclusion

So as we start looking into all of these different things Yeshua talks about in the Gospels, we can really see that even in these things, He did not actually remove any of His Laws, even though it may seem that way when reading them at first glance. But I think too we can also really see the same thing talked about in the introduction to this whole writing, which is that our God is one God who did not change, and what He says in Matthew 5 about not coming to abolish His Laws really does hold true and is something He was not lying about, even though we may say that He lied when we say His Laws don't matter anymore and that He abolished them when He says He didn't.

Just speaking from my own experience for a bit with all of this, it honestly is strange the way that we do believe He changed and abolished His Laws as part of that change. And I don't say that with any kind of pridefulness or anything like that, but simply that it is just strange that we do. Because at least when I read the Bible, I don't see our God being any different when I read what we call the Old Testament versus what we call the New Testament. When I read the Old Testament, I see Laws and commands about true love, and our God longing for us to live a life of true love and to live His Laws of true love; and when I read all of the New Testament, I again see Laws and commands about true love, and our God longing for us to live a life of true love and to live His Laws of true love. When I read the Old Testament, I see our God standing against our just plain awfulness, and our complete inability or desire to choose true love for Him and each other; and when I read the New Testament, I again see our God standing against our just plain awfulness, and our complete inability or desire to choose true love for Him and each other.

When I read in John 2 how Yeshua made a whip of cords and drove out all of the people selling sacrificial animals in the Temple and overturned their tables, as well as later on in Mark 11 when He did the same thing after His triumphant entry into Jerusalem, I don't see a different God from when He killed Aaron's two sons in Leviticus 10 for what was most likely them trying to treat Him like their other false gods by burning the same kind of incense to Yahuweh that they would burn to their false gods. What they were doing was basically bringing their sin into what was the Temple at the time, just like the money changers were doing, rather than setting it apart as Holy and Yeshua as Holy, and Yahuweh killed them just like He drove out the money changers.

John 2

13 Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.

14 And He found in the temple those who sold oxen and sheep and doves, and the money changers [b]doing business.

15 When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.

16 And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!"

17 Then His disciples remembered that it was written, "Zeal for Your house [c]has eaten Me up."

-[b] Lit. *sitting*

-[c] NU, M *will eat*

Mark 11

5 So they came to Jerusalem. Then Jesus went into the temple and began to drive out those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.

16 And He would not allow anyone to carry wares through the temple.

17 Then He taught, saying to them, "Is it not written, 'My house shall be called a house of prayer for all nations'? But you have made it a 'den of thieves.' "

18 And the scribes and chief priests heard it and sought how they might destroy Him; for they feared Him, because all the people were astonished at His teaching.

19 When evening had come, He went out of the city.

Leviticus 10

1 Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them.

2 So fire went out from the LORD and devoured them, and they died before the LORD.

3 And Moses said to Aaron, "This is what the LORD spoke, saying:

'By those who come near Me

I must be regarded as holy;

And before all the people

I must be glorified.' "

So Aaron held his peace.

Or when I read in Luke 19:27 that He talks about having those who did not want Him to rule over them slain before Him, and in Matthew 24 He Himself cutting in half His servants who chose to live in sin after He delayed His coming, I don't see any difference in these things than the event that happens in Numbers 16 when Korah and many of the leaders of Israel try to take Moses' place as the main leader, and basically no longer have Yahuweh and the person He has chosen rule over them. And in response Yeshua slays all of them, just like He talks about in Luke and Matthew. In all three places, we see Him kill and talk about killing those of His citizens and His people who do not want Him to rule over them and choose to live in ways that are against Him.

Luke 19

11 Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately.

12 Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return.

13 So he called ten of his servants, delivered to them ten [e]minas, and said to them, 'Do business till I come.'

14 But his citizens hated him, and sent a delegation after him, saying, ‘We will not have this *man* to reign over us.’

15 “And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading...

...24 “And he said to those who stood by, ‘Take the mina from him, and give *it* to him who has ten minas.’

25 (But they said to him, ‘Master, he has ten minas.’)

26 ‘For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him.

27 But bring here those enemies of mine, who did not want me to reign over them, and slay *them* before me.’”

-[e] Gr. *mna*, same as Heb. *minah*, each worth about three months’ salary

Matthew 24

45 “Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food [i]in due season?

46 Blessed is that servant whom his master, when he comes, will find so doing.

47 Assuredly, I say to you that he will make him ruler over all his goods.

48 But if that evil servant says in his heart, ‘My master is delaying [j]his coming.’

49 and begins to beat his fellow servants, and to eat and drink with the drunkards,

50 the master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of,

51 and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth.

-[i] *at the right time*

-[j] NU omits *his coming*

Numbers 16

1 Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took *men*;

2 and they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the congregation, representatives of the congregation, men of renown.

3 They gathered together against Moses and Aaron, and said to them, “*You [a]take* too much upon yourselves, for all the congregation is holy, every one of them, and the LORD is among them. Why then do you exalt yourselves above the assembly of the LORD?”

4 So when Moses heard *it*, he fell on his face;

5 and he spoke to Korah and all his company, saying, “Tomorrow morning the LORD will show who is His and *who is* holy,[b] and will cause *him* to come near to Him. That one whom He chooses He will cause to come near to Him.

6 Do this: Take censers, Korah and all your company;

7 put fire in them and put incense in them before the LORD tomorrow, and it shall be *that* the man whom the LORD chooses *is* the holy one. *You take* too much upon yourselves, you sons of Levi!”...

...16 And Moses said to Korah, “Tomorrow, you and all your company be present before the LORD—you and they, as well as Aaron.

17 Let each take his censer and put incense in it, and each of you bring his censer before the LORD, two hundred and fifty censers; both you and Aaron, each *with* his censer.” ...

...18 So every man took his censer, put fire in it, laid incense on it, and stood at the door of the tabernacle of meeting with Moses and Aaron.

19 And Korah gathered all the congregation against them at the door of the tabernacle of meeting. Then the glory of the LORD appeared to all the congregation.

20 And the LORD spoke to Moses and Aaron, saying,

21 “Separate yourselves from among this congregation, that I may consume them in a moment.”

22 Then they fell[d] on their faces, and said, “O God, the God of the spirits of all flesh, shall one man sin, and You be angry with all the congregation?”

23 So the LORD spoke to Moses, saying,

24 “Speak to the congregation, saying, ‘Get away from the tents of Korah, Dathan, and Abiram.’ ”

25 Then Moses rose and went to Dathan and Abiram, and the elders of Israel followed him. 26 And he spoke to the congregation, saying, “Depart now from the tents of these wicked men! Touch nothing of theirs, lest you be consumed in all their sins.”

27 So they got away from around the tents of Korah, Dathan, and Abiram; and Dathan and Abiram came out and stood at the door of their tents, with their wives, their sons, and their little children.

28 And Moses said: “By this you shall know that the LORD has sent me to do all these works, for *I have not done them* of my own will.

29 If these men die naturally like all men, or if they are visited by the common fate of all men, *then* the LORD has not sent me.

30 But if the LORD creates a new thing, and the earth opens its mouth and swallows them up with all that belongs to them, and they go down alive into the pit, then you will understand that these men have rejected the LORD.”

31 Now it came to pass, as he finished speaking all these words, that the ground split apart under them,

32 and the earth opened its mouth and swallowed them up, with their households and all the men with Korah, with all *their* goods.

33 So they and all those with them went down alive into the pit; the earth closed over them, and they perished from among the assembly.

34 Then all Israel who *were* around them fled at their cry, for they said, “Lest the earth swallow us up *also!*”

35 And a fire came out from the LORD and consumed the two hundred and fifty men who were offering incense...

... 41 On the next day all the congregation of the children of Israel complained against Moses and Aaron, saying, “You have killed the people of the LORD.”

42 Now it happened, when the congregation had gathered against Moses and Aaron, that they turned toward the tabernacle of meeting; and suddenly the cloud covered it, and the glory of the LORD appeared.

43 Then Moses and Aaron came before the tabernacle of meeting.

44 And the LORD spoke to Moses, saying,

45 “Get away from among this congregation, that I may consume them in a moment.”

And they fell on their faces.

46 So Moses said to Aaron, “Take a censer and put fire in it from the altar, put incense *on it*, and take it quickly to the congregation and make [g]atonement for them; for wrath has gone out from the LORD. The plague has begun.”

47 Then Aaron took *it* as Moses commanded, and ran into the midst of the assembly; and already the plague had begun among the people. So he put in the incense and made atonement for the people.

48 And he stood between the dead and the living; so the plague was stopped.

49 Now those who died in the plague were fourteen thousand seven hundred, besides those who died in the Korah incident.

50 So Aaron returned to Moses at the door of the tabernacle of meeting, for the plague had stopped.

-[a] *assume too much for*

-[b] *set aside* for His use only

-[g]

Or in Matthew 13 when He talks about sending His angels to gather those committing Law-lessness at the end of the world and having them thrown into the lake of fire, I don't see any difference in who He is here from when He talks in Isaiah 33 about people being like the burnings of lime and like thorns burned in the fire, with the people in fear because they don't know how they are going to handle dwelling in everlasting burnings in verse 14.

Matthew 13

24 Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field;
25 but while men slept, his enemy came and sowed tares among the wheat and went his way.
26 But when the grain had sprouted and produced a crop, then the tares also appeared.
27 So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'
28 He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?'
29 But he said, 'No, lest while you gather up the tares you also uproot the wheat with them.
30 Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn." ' '...
...36 Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field."
37 He answered and said to them: "He who sows the good seed is the Son of Man.
38 The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one.
39 The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels.
40 Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age.
41 The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness,
42 and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.
43 Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!

Isaiah 33

10 "Now I will rise," says the Lord;
"Now I will be exalted,
Now I will lift Myself up.
11 You shall conceive chaff,
You shall bring forth stubble;
Your breath, as fire, shall devour you.
12 And the people shall be like the burnings of lime;
Like thorns cut up they shall be burned in the fire.
13 Hear, you who are afar off, what I have done;
And you who are near, acknowledge My might."
14 The sinners in Zion are afraid;
Fearfulness has seized the hypocrites:

“Who among us shall dwell with the devouring fire?
Who among us shall dwell with everlasting burnings?”

15 He who walks righteously and speaks uprightly,
He who despises the gain of oppressions,
Who gestures with his hands, refusing bribes,
Who stops his ears from hearing of bloodshed,
And shuts his eyes from seeing evil:

16 He will dwell on [d]high;
His place of defense will be the fortress of rocks;
Bread will be given him,
His water will be sure.

-[d] Lit. *heights*

It’s also the same thing in Mark 3 where the Pharisees say Yeshua is working for satan, and He then later says the only unforgiveable sin is blasphemy against His Spirit and those who do are, “subject to eternal condemnation.” I don’t see our God being any different here from when there was a man in Leviticus 24 who was blaspheming and cursing Him, and He had the Israelites kill that man.

Mark 3

20 Then the multitude came together again, so that they could not so much as eat bread.
21 But when His own people heard *about this*, they went out to lay hold of Him, for they said, “He is out of His mind.”
22 And the scribes who came down from Jerusalem said, “He has Beelzebub,” and, “By the ruler of the demons He casts out demons.”
23 So He called them to *Himself* and said to them in parables: “How can Satan cast out Satan?
24 If a kingdom is divided against itself, that kingdom cannot stand.
25 And if a house is divided against itself, that house cannot stand.
26 And if Satan has risen up against himself, and is divided, he cannot stand, but has an end.
27 No one can enter a strong man’s house and plunder his goods, unless he first binds the strong man.
And then he will plunder his house.
28 “Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter;
29 but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation”—
30 because they said, “He has an unclean spirit.”

Leviticus 24

10 Now the son of an Israelite woman, whose father *was* an Egyptian, went out among the children of Israel; and this Israelite *woman’s* son and a man of Israel fought each other in the camp.
11 And the Israelite woman’s son blasphemed the name *of the LORD* and cursed; and so they brought him to Moses. (His mother’s name *was* Shelomith the daughter of Dibri, of the tribe of Dan.)
12 Then they put him [b]in custody, that [c]the mind of the LORD might be shown to them.
13 And the LORD spoke to Moses, saying,
14 “Take outside the camp him who has cursed; then let all who heard *him* lay their hands on his head, and let all the congregation stone him.
15 “Then you shall speak to the children of Israel, saying: ‘Whoever curses his God shall [d]bear his sin.

16 And whoever blasphemes the name of the LORD shall surely be put to death. All the congregation shall certainly stone him, the stranger as well as him who is born in the land. When he blasphemes the name of *the LORD*, he shall be put to death.

-[b] *under guard*

-[c] Lit. *it might be declared to them from the mouth of the Lord*

-[d] *be responsible for*

When we look at what Yahuweh did with the cities of Sodom and Gomorrah, and much later the city Pompeii, and into the future what He says He will do to all of the cities of the world that are Babylon in Revelation 18, I don't see a different God from the one who gave the Law in Deuteronomy 13:12 that if there arises a city in the nation that turns away from Yahuweh, the rest of the nation is to kill every inhabitant and burn the entire city with fire, leaving the city uninhabited and a waste forever. In all of the cities listed above that Yeshua destroyed, He literally carried out this Law word for word that He told the nation of Israel to do, and in Revelation 18, again in the future after He has already died on the cross and after our present time, we see that He will again carry out this Law word for word at His return. For as the prophecy says, Babylon will be burned with fire, and there will no longer be any doing anything in it, and as it says in verse 21, Babylon will cease to exist and not be found anymore, just the same as Sodom and Gomorrah ceased to exist, and Pompeii ceased to exist, and this Law says the cities that go into doing evil instead of true love and live a life of breaking His Laws, are to cease to exist. It's all the same and Yahuweh's judgment is the same, stretching across thousands of years into the past, and going into the future as well.

Deuteronomy 13

12 "If you hear someone in one of your cities, which the Lord your God gives you to dwell in, saying,
13 [e] 'Corrupt men have gone out from among you and enticed the inhabitants of their city, saying, "Let us go and serve other gods" '—which you have not known—

14 then you shall inquire, search out, and ask diligently. And if it is indeed true and certain that such an [f]abomination was committed among you,

15 you shall surely strike the inhabitants of that city with the edge of the sword, utterly destroying it, all that is in it and its livestock—with the edge of the sword.

16 And you shall gather all its plunder into the middle of the street, and [g]completely burn with fire the city and all its plunder, for the Lord your God. It shall be a [h]heap forever; it shall not be built again.

17 So none of the accursed things shall remain in your hand, that the Lord may turn from the fierceness of His anger and show you mercy, have compassion on you and [i]multiply you, just as He swore to your fathers,

18 because you have listened to the voice of the Lord your God, to keep all His commandments which I command you today, to do what is right in the eyes of the Lord your God.

-[e] Lit. *Sons of Belial*

-[f] *detestable action*

-[g] Or *as a whole-offering*

-[h] Lit. *mound or ruin*

-[i] *increase*

Revelation 18

8 Therefore her plagues will come in one day—death and mourning and famine. And she will be utterly burned with fire, for strong is the Lord God who [f]judges her...

...21 Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, "Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore.

22 The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore.

23 The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery all the nations were deceived.

24 And in her was found the blood of prophets and saints, and of all who were slain on the earth."

-[f] NU, M *has judged*

On the flipside, when He gives grace to the city of Nineveh after they turn away from their sin in ..., I also don't see a different God here from when He died for us on the cross so that we can have grace when we choose to turn away from our sin.

...

Or when I read in Mark 9:19 when Yeshua talks about how long He is going to have to bear this faithless generation, or in the footnote, "put up with" this faithless generation, I don't see a different God from when He says almost the same thing about one of the past generations in Numbers 14, when they don't believe in Him to bring them into the land of Canaan, and are even about to stone Joshua and Caleb for trying to stop them going back to Egypt. Reading the next verse after this, we then see Yeshua say, "How long will these people reject Me? And how long will they not believe Me, with all the signs which I have performed among them," and afterward talk about destroying them so that He does not have to bear or put up with them anymore. In both cases we see Him doing great and awesome signs and miracles, and in both cases He talks about the faithlessness and not believing in Him of the people, and in both cases wanting to no longer have to deal with them anymore. In both cases, He is the same.

Mark 9

14 And when He came to the disciples, He saw a great multitude around them, and scribes disputing with them.

15 Immediately, when they saw Him, all the people were greatly amazed, and running to Him, greeted Him.

16 And He asked the scribes, "What are you discussing with them?"

17 Then one of the crowd answered and said, "Teacher, I brought You my son, who has a mute spirit.

18 And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not."

19 He answered him and said, "O faithless[b] generation, how long shall I be with you? How long shall I [c]bear with you? Bring him to Me."

20 Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth.

21 So He asked his father, "How long has this been happening to him?"

-[b] *unbelieving*

-[c] *put up with*

Numbers 14

1 So all the congregation lifted up their voices and cried, and the people wept that night.

2 And all the children of Israel complained against Moses and Aaron, and the whole congregation said to them, "If only we had died in the land of Egypt! Or if only we had died in this wilderness!

3 Why has the Lord brought us to this land to [a]fall by the sword, that our wives and children should become victims? Would it not be better for us to return to Egypt?"

4 So they said to one another, "Let us select a leader and return to Egypt."

5 Then Moses and Aaron [b]fell on their faces before all the assembly of the congregation of the children of Israel.

6 But Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes;

7 and they spoke to all the congregation of the children of Israel, saying: "The land we passed through to spy out is an exceedingly good land.

8 If the Lord delights in us, then He will bring us into this land and give it to us, 'a land which flows with milk and honey.'

9 Only do not rebel against the Lord, nor fear the people of the land, for they[c] are our bread; their protection has departed from them, and the Lord is with us. Do not fear them."

10 And all the congregation said to stone them with stones. Now the glory of the Lord appeared in the tabernacle of meeting before all the children of Israel.

11 Then the Lord said to Moses: "How long will these people reject[d] Me? And how long will they not believe Me, with all the [e]signs which I have performed among them?

12 I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they."

-[a] *be killed in battle*
 -[b] *prostrated themselves*
 -[c] They shall be as food for our consumption.
 -[d] *despise*
 -[e] *miraculous signs*

Or when His Spirit came into the disciples in Acts 2, and they started speaking in other tongues and telling people about Yeshua, I again don't see a different God from when His Spirit came into seventy Israelite elders in Numbers 11, and they started prophesying to others in the camp in the same way.

Numbers 11

16 So the LORD said to Moses: "Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you.

17 Then I will come down and talk with you there. I will take of the Spirit that *is* upon you and will put *the same* upon them; and they shall bear the burden of the people with you, that you may not bear *it* yourself alone....

... 24 So Moses went out and told the people the words of the LORD, and he gathered the seventy men of the elders of the people and placed them around the tabernacle.

25 Then the LORD came down in the cloud, and spoke to him, and took of the Spirit that *was* upon him, and placed *the same* upon the seventy elders; and it happened, when the Spirit rested upon them, that they prophesied, [h]although they never did so again.

26 But two men had remained in the camp: the name of one *was* Eldad, and the name of the other Medad. And the Spirit rested upon them. Now they *were* among those listed, but who had not gone out to the tabernacle; yet they prophesied in the camp.

27 And a young man ran and told Moses, and said, "Eldad and Medad are prophesying in the camp."

28 So Joshua the son of Nun, Moses' assistant, *one* of his choice men, answered and said, "Moses my lord, forbid them!"

29 Then Moses said to him, "Are you [i]zealous for my sake? Oh, that all the LORD's people were prophets *and* that the LORD would put His Spirit upon them!"

30 And Moses returned to the camp, he and the elders of Israel.

-[h] Tg., Vg. *and they did not cease*

-[i] *jealous*

Acts 2

1 When the Day of Pentecost had fully come, they were all [a]with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

3 Then there appeared to them [b]divided tongues, as of fire, and *one* sat upon each of them.

4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.

6 And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.

7 Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans?

8 And how *is it that* we hear, each in our own [c]language in which we were born?...

...14 But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words.

15 For these are not drunk, as you suppose, since it is *only* [e]the third hour of the day.

16 But this is what was spoken by the prophet Joel:

17 'And it shall come to pass in the last days, says God,

That I will pour out of My Spirit on all flesh;

Your sons and your daughters shall prophesy,

Your young men shall see visions,

Your old men shall dream dreams....

... 40 And with many other words he testified and exhorted them, saying, "Be saved from this [l]perverse generation."

41 Then those who [m]gladly received his word were baptized; and that day about three thousand souls were added *to them*.

-[a] NU *together*

-[b] Or *tongues as of fire, distributed and resting on each*

-[c] *dialect*

-[e] 9 a.m.

-[l] *crooked*

-[m] NU omits *gladly*

Or as talked about in the introduction for this writing, when He had the Israelites kill every man, woman, and child as they went through the land of Canaan, very precisely to stop all of the sin and awfulness to each other that was being done, I don't see a different God from when He talks about in ... that He will kill everyone on the entire earth, billions of men, women, and children, very precisely to stop all of the sin and awfulness to each other that we are currently doing.

...

When in ..., His angels killed 186,000 who were camped against Jerusalem and going to take over the city of Jerusalem, I don't see a different God from when He says in ..., that He and His angels will come at His return and kill an army of over 200 million people, who will again be fighting against the city of Jerusalem and trying to take it over, just as before.

...

The list could just go on and on and on of all the things He is the same and does the same in both what we call the Old Testament versus what we call the New Testament. This idea that our God somehow changed and became a different God, and erased His Laws of true love in the process, makes no sense when one looks at the entire Bible and everything that He has said and done. It's like, where is this different God we believe in? I certainly don't see Him. Or where do we get this idea that He changed, when He Himself literally says, "I do not change," in Malachi 3:6, and the context of that verse is all about Him being against those who are breaking His Laws, or He Himself talks about casting us away from Him specifically for breaking His Laws in Matthew 7?

Malachi 3

5 And I will come near you for judgment;
I will be a swift witness
Against sorcerers,
Against adulterers,
Against perjurers,
Against those who exploit wage earners and widows and orphans,
And against those who turn away an alien—
Because they do not fear Me,"
Says the Lord of hosts.
6 "For I am the Lord, I do not change;
Therefore you are not consumed, O sons of Jacob.
7 Yet from the days of your fathers
You have gone away from My ordinances
And have not kept them.
Return to Me, and I will return to you,"
Says the Lord of hosts.
"But you said,
'In what way shall we return?'

Matthew 7

21 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.
22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'
23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

One could certainly believe He changed if one accepts only a few very certain things He says or does as true, and one chooses to try to make Him into one's own image, but one could never believe it if one accepts the reality of everything our Creator has said and done throughout history. To choose to ignore who He is, is to live in a fantasy about who He is, and fantasy does not dictate reality. We do not dictate

who Yahuweh is. If He is a true living being, He is who He is completely irrelevant of anything we think about Him, and that reality of who He is, is who we will know and face when we meet Him. Not the fantasy that we want Him to be. One can believe He has changed or removed His Laws as much as one wants to, but if He has not changed or removed His Laws in reality, one's belief doesn't actually mean anything.

...

How Understanding What Yahuweh's Laws Are and How They Work, Also Then Gives Understanding As to Why Breaking the Least of His Laws and Teaching Others to Do So As Well Makes Us the Least in Heaven, and Why He Would Say Depart From Me When We Unrepentantly Break His Laws

So looking at the Torah and Yeshua's Laws found in the Torah from this kind of perspective of our own Laws in our societies, we really see a lot of similarities between them that help us a lot to understand the concept of what the Torah is and what it means when Yahuweh talks about the instructions He gives within it as being His Laws. Because even though we might know them as His Laws, and we understand the Torah is only the definition of what is legal and illegal to do, the question remains of what does creating a Law really mean? How do they function and how do they operate? What is a Law? And this is where it's helpful to look at our own societies because we know how the Laws of our own societies function and operate. We know that breaking the Law and paying a debt for breaking the Law doesn't change that Law we broke, and we can see the wisdom behind that. We can understand the way that someone paying the debt for us, or the record of our crime being erased, doesn't change or get rid of the Law we broke either. And we can see the way that the only possible way for a Law in a society to be changed or erased is if the people at the very highest positions of government change the Law, and that they are indeed the only ones who have any power to change or erase or add Laws. Looking at our own societies gives understanding as to what a Law really is and how all of that works.

But it's as we look at Yahuweh's Laws through this kind of lens that we see the next very important thing, which is that, if Him dying for us and paying the debt for our Law breaking and all of these things talked about above do not erase or change the Laws of His own nation, they do not change the Laws He gave in the Torah, and if He Himself as King has not changed or abolished His Laws either, then it means every single one of His Laws, from the least to the greatest, are actually still in effect and are still the Law even today. It is in fact still illegal to break His Laws even today, just the same as it was illegal to break His Laws hundreds of years ago, and it was illegal to break His Laws thousands of years ago when He first gave them. Because this is just how Laws work and what they are. Once they are put forth in a nation, they will forever be the Law of that nation, and forever define what is legal and illegal to do, until that Law has been taken away. And it doesn't matter if a Law is given days ago, hundreds of years ago, or thousands of years ago, breaking that law will forever be the same kind of illegal and make one a criminal, and will forever carry the consequences of breaking it, until that Law is removed. This is why, even in our nations, we have Laws still governing over us that were created hundreds of years ago, and still telling us what is legal and illegal to do, because this is just how Laws work. And if Yahuweh has not removed His Laws, then even though they were first given and established thousands of years ago, they still carry the same weight as when He first gave them, and breaking them is just as illegal now as it was when He gave them, which really does make us criminals of Heaven and criminals before our judge, Yahuweh, as we do.

If we bring all of this together now, it's really in this whole understanding of the Torah being just a book of His Laws that we can go to in order to find out what is illegal to do, coupled with the fact that it is still illegal to break those Laws, that we can also then really start to grasp and understand why He says the things He does about the Torah and His Laws in the Gospels, and why the choice to live the Torah or not live the Torah still has such an effect on our eternal lives, even after He has died on the cross for our Law breaking.

To start off, we'll take a look again at those Matthew 5 verses, and specifically the part where He says that, "anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven."

Matthew 5

17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

18 For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

19 Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

With these verses, we have already seen why He would say He did not come to abolish His Laws, even after He has fulfilled them, but putting all of what is talked about above together, we can also now see why those who break even the least of His Laws and teach others to do so as well will be the least in His kingdom. And it really has to do with something that we, yet again, see in our own societies and nations, which is, what happens in our societies to someone who breaks the Law, then teaches others how to break the Law as well, and that breaking the Law is okay and a right thing to do?

...

We might think of going through a red light or a stop sign as a minor crime in our nations that only carries the consequence of a small fine with it. However, if one is a driving instructor who not only goes through red lights as much as they want, but also teaches his or her students that it's okay to go through red lights and committing that minor crime doesn't matter, one can see the kind of problem this creates and the rather large crime this turns into on the part of the driving instructor. Because now there may be thousands of people going through red lights and breaking the Law, causing all kinds of destruction. And the real question now becomes, what do you do with that driving instructor? What do you do with that person who has set aside and ignored one of the least of our Laws, and taught others to set aside and ignore the Law? Do you reward them for their Law breaking and teaching people how to become criminals, or do you fire them, or maybe even more put them in jail, thereby taking away any and all authority they have in the nation, and making them one of the least of the nation in the process? When we understand the Torah is only Yahuweh's book of Laws that define for us what is legal and illegal to do in His kingdom, and we understand that those Laws are just as illegal to break now as when He first gave them, it's not hard to understand why he would say that those who break and set aside and ignore even the least of His Laws and teach others to do so as well will be the least in His kingdom. And it's because we are criminals as we break His Laws, and as we teach others to break His Laws, we are

teaching others to be criminals as well, no different from what it would mean for us to teach others how to be criminals and break Laws in our own societies and nations.

...

It's really as we understand this that the real question becomes not, why would we become least in His kingdom for breaking His Laws and teaching others to do so as well, but instead, how could we ever think that we wouldn't become the least in His kingdom? If we are unrepentant Law breakers and criminals, who teach others how to be Law breakers and criminals, why would we think that we would be great in heaven, or that Yahuweh would give us authority in heaven? Why would we think we would be anything but the least in heaven, when we blatantly break the Laws of heaven, and teach others to do so as well? As He talks about in ..., if we have not been trustworthy with a little here on earth, and have blatantly disregarded His Laws and way of life that He asks us to live, why would He ever trust us with much in heaven? What kind of righteous judge would He be to reward Law breaking, and reward us criminals for despising and breaking His Laws and teaching others to despise and break His Laws as well?

...

If Yeshua has not abolished any of His Laws and it is still the way He wants us to live, even today, yet we believe His Laws and way of life doesn't matter, and we even believe that He is all right with us breaking His Laws and living however we want above the way He wants us to live, then it is completely true that we have not known Him or His heart. And one can see why He would say to us, "I never knew you; depart from Me, you who practice lawlessness!," because we really have not known Him.

Matthew 7

21 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

...

Bringing True Love Into Our Understanding of Yahuweh's Laws, We Can Then Also See Why Trying to Live a Life of Love, without Also Living His Laws, Doesn't Work

But there is also another layer to Yeshua's Laws as well, because as talked about in the previous chapter, His Laws are much more than just Laws, there is also this concept of true love behind them. And this is where we get into understanding why the belief that we can only live the idea of loving Him and loving others, without also living His Laws as well, doesn't actually work. Because as talked about at the beginning of this chapter, a lot of times we have this idea where we think that if we just live those two things, that's all that matters, and we don't have to live His actual Laws because we are doing our best to live the two most important Laws in the Torah and live what we believe it means to love. Or we don't like trying to follow a list of do's and don'ts, so we say, "Forget following the Laws, I'll just love everybody. And by loving everyone in the way I think it means to love, I'll live that love Yeshua talks about so much in the Gospels."

However, the real problem with this idea is that, if Yeshua's Laws hang upon loving Him and others like He says they do and as has also been shown in the previous chapter, and this is what they are about and what one does as one lives His Laws, then in actuality, there is no way to live that concept of loving Him and others without also living His Laws, because this is what the Laws are in the first place.

For instance, if we look at the Law against adultery. How do you live loving others by not committing adultery, without living the Law against adultery? Or looking at all the different ways of living in sexual immorality. How do you live loving others and not using others in those ways, without also living the Laws against doing those things? Or how do you live loving Yahuweh by not perverting what He has made and the way He created those interactions to be, without also living the Laws against doing those things? Or looking at the feasts and holidays He created like Passover and the Feast of Tabernacles, how can one say they love Yahuweh and live that way, while ignoring the feasts and holidays He made? In order to fulfill and truly live that idea of loving Yahuweh, it takes living those Laws that are about doing His feasts. Or if we look at loving the widows and the poor and the orphans, how does one love the poor without following the Laws that talk about leaving a portion of one's fields for the poor, or gathering a portion of one's labor into storehouses specifically for the poor. While many of us don't have fields or storehouses that we can let the poor come and get things from, giving a portion of our time or money that we earn to the poor and taking care of the poor of the land is still the same thing. So how does one take care of the poor without living Yahuweh's Laws about taking care of the poor? How does one take care of the stranger in the land, and not oppress the stranger in the land, without living the Laws about taking care of the stranger in the land and not oppressing the stranger in the land? How does one love people by not stealing from them, or raping them, or kidnapping them, or murdering them, without living Yahuweh's Laws that are against stealing, and raping, and kidnapping, and murdering? How do you love your neighbor as yourself without living the Law of loving your neighbor as yourself, and living all of the Laws that are about loving your neighbor as yourself? Or how do you love Yahuweh with all of your heart, soul, and mind, without living His Laws that actually do love Him with all of our heart, soul, and mind as we live them?

One can see how, in every instance, because Yahuweh's Laws are based upon true love and have this concept of loving Him and loving others as the idea behind them, the only way to actually live true love and live all the things Yeshua talks about with love for others and Him in the gospels, is to live His Laws as well, because this is what they are and what living them is already all about. And even if one were to never even know about His Laws or anything about His Laws and only know Him, by living true love in one's daily life, one would always inadvertently live His Laws as well, because you can't live true love without also living His Laws of true love. Or looking at it from the other direction, if we aren't living

His Laws, then we aren't actually living that idea of loving our neighbors as ourselves or loving Yahuweh with all of our heart, soul, and mind either, because it takes living His Laws to actually live loving Him and loving others.

So looking at Yeshua's Laws with this kind of perspective, one can see how it really changes the understanding of what Yeshua talks about in the Gospels with loving Him and others being the greatest Laws, but also even just in general, how it changes everything He talks about with love in the Gospels. That His Laws aren't just Laws or a set of rules we have to follow. They are actually how we love, and how we fulfill the love that Yeshua talks about in the Gospels, and by trying to separate loving Him and loving others from living the Torah and His Laws, in order to live by our own definition of love, we not only abolish His Laws, but we abolish the true love His Laws are about as well, because they are completely inseparable from each other. It's like we abolish or take away true love itself out of our lives, because to live His Laws is to live that love, and to live that love is to live His Laws, and if we no longer live His Laws, then we no longer live that love either.

As We Bring In This Principle of True Love That Yahuweh's Laws Hang Upon, It Also Deepens Our Understanding of Why Yahuweh Did Not Come to Abolish His Laws, and Why They Are the Standard He Wants Us to Live By Until the End of the Earth

But as we keep looking at His Laws from this kind of perspective, there are other things we start to see, which really give kind of another layer of understanding to the verses and questions raised at the beginning of this chapter, as well as everything that has been talked about with them above. Like if we look at what He talks about in Matthew 5 again, that He did not come to abolish His Laws and that not a single jot or tittle will pass away from them until the heavens and the earth have passed away. When we bring in the way that His Laws are all about love, one of the things we also start to realize about why He didn't come to abolish His Laws is because it would have meant abolishing and doing away with the true love His Laws are about as well. And because true love itself will always be valid and how He wants us to live, His Laws that are about living a life of true love will also always be valid and how He wants us to live.

Matthew 5

17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

18 For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

19 Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

But even more as we go deeper in this love, we also start to see something about the eternalness of His Laws, and why He talks about them being the standard He expects us to live by until this universe is no more. And it really just comes down to the nature of true love itself and what it means to make a choice

to love someone with a true, unselfish, sacrificial love. Because as one looks at this kind of real, true love, one of the interesting things one sees about it is the way that the definition of that love never actually changes, and what it meant to make a choice to truly love someone else instead of oneself thousands of years ago, is actually still the same today as it would have been then.

For instance, if out of love, one makes a choice to save someone who is drowning in a river, that choice is still the same today as it was thousands of years ago. It is a choice to give up oneself for someone else. It is true love, and will always be true love no matter what time period in history it is made in. Making a choice to sacrifice oneself by working hard in order to feed one's family. That choice of love is also the same thousands of years ago as it is today. Even though the action one might take to live that love might look different, the choice itself is still the same. Or if we look at the true love Yeshua gave to us on the cross. It wouldn't matter if He had died on the cross 5,000 years ago, 2,000 years ago, or 2 days ago, what He did for us and the choice He made to give of Himself and sacrifice Himself is forever and ever true love, no matter when that choice is made. It is still, and would be, dying for us and sacrificing Himself for us and going through great pain for us, out of real, true, unselfish love.

And one could of course go on and on with this list, but the point is that what a real true love is will always be true love, because that is just the nature of true love. It will forever be the same and represent the same choices. Looking thousands of years into the future, or thousands of years into the past, real love will always be about sacrificing oneself, and giving up oneself, and caring about others instead of oneself. It will always be self-less because this is what a true love is.

If we look at things from the other direction, and the opposite of what real love is, the same thing can also be said about selfishness as well. That only caring about oneself and not being willing to sacrifice oneself will always be the same no matter what time period that choice of selfishness is being made, because just like with true love, this is the nature of selfishness. Selfishness will always be selfishness. It will always be self, instead of self-less.

So with these things in mind, as we look at Yeshua's Torah and His Laws, if the original reason He created the Torah and His Laws was to be a standard of true love for us to live by, and as He says, this is what they hang upon and are all about is this choice between true love or selfishness, and if at the same time that choice and that love they were created to be about has not changed and will never change, then it also means not only Yeshua's original reason for why those Laws exist has not changed and will never change, but also the validity of those Laws, and His expectation of us following His Laws, would never change, because looking thousands of years into the future or the past, they are forever about establishing the same thing in our lives as when He first created them.

And it's really this that becomes such an important concept to realize, because we tend to think of Yahuweh's Laws as these old and ancient things, and, "surely if Yahuweh was giving His Laws today in our time they would all be different." Or, "How do we know that He wants us to follow His Laws even today in our time? Surely the Laws about celebrating His feasts, and marriage, and divorce, and what we eat, and what we wear, and the kinds of sexual interactions we have with people, and (insert the Law you think is outdated here) don't really matter anymore. How could Yeshua hold us to a way of life created thousands of years ago when we know how to live so much better than people did back then, and our ways of life are so much better?"

But when we bring in this concept of true love with His Laws, we see that the reason why His Laws are so eternal, and two thousand years ago when He walked on the earth, He could say that He will hold us to the same standard today, and even until the end of the universe, that He held people to thousands of

years ago when they were first created, is because this concept of true love itself is so eternal. And because of them being about this true, unselfish love, it wouldn't matter if He had given His Laws 5,000 years ago, 2,000 years ago, 2 days ago, or 2,000 years into the future, those Laws He would give would be the same as the Laws He has already given, because the true love they are about is the same no matter what time period they would be given in. If the definition of true love does not change, then Laws that hang upon true love would not change, and Laws made to be about choosing true love would not change. And while it is true the steps one might take to live those Laws and live that love might look different in different time periods, just like with what is talked about above with making a choice to work hard and take care of one's family, the actual love itself and Law itself would never be different or change, because that choice of love is still the same.

To put all of this into more practical terms, we can look at Yahuweh's Law against stealing, for example.
...

Even looking at our own societies, for thousands of years mankind as a whole has had Laws against stealing. And even though the penalty for stealing has been different across cultures and civilizations, pretty much every society on earth has still had Laws in some form against stealing. So the question is, why is this, that for thousands of years there have been Laws against stealing? And it's because the concepts of what a real true love is and what selfishness is do not change no matter what era or time period one is in, and therefore, if you want a society that is about true love, just as Yahuweh does, the validity of the Law against stealing, and the need for a Law that stops selfishness and stops someone not caring about someone else, never changes either.
...

We can also really see this as we look at that prophecy in Zachariah ... as well, where, after He has come and set up His reign here on earth, Yahuweh talks about all the nations of the earth coming to the New Jerusalem year after year to celebrate the Feast of Tabernacles and do that Law of the Feast of Tabernacles, which shows how far into the future we will still be living His Laws of love, and it's because far into the future that love they are about is still the same as it is today, and still the same as it was when He first gave His Laws. There is an eternalness to His Laws because there is an eternalness to love itself, and the choice of love that His Laws are about making.
...

If what it means to make a choice between true love and selfishness doesn't change throughout all of eternity, then Laws that are about making a choice between true love and selfishness don't change throughout all of eternity, and neither does the validity of those Laws change throughout all of eternity.
...

And there is that simpleness to it that things that are wrong don't all of a sudden become right just because enough time passes. If something is wrong to do, it will always forever be wrong to do, because it is wrong and that's just what it is. If selfishness is wrong, selfishness will always be wrong, because that is what it is. And if true love is right, then true love will always be right and good, because it is right and good, and that is what it is. If Laws are then based around these things, they will always define right and wrong, because true love and selfishness they are based on will always be right or wrong.
...

So as we ask the questions of, has Yahuweh abolished His Laws, and does Yahuweh want us to live by His Laws even today, and are they still the standard He holds us to, the real question we have to ask is, has what it means to make a choice of true love instead of selfishness changed from when He originally

gave the Laws that are about making that choice. Because if it hasn't changed, then it means it's a no brainer that He really does want us to live by His Laws still, since that original reason why He gave them and the thing they are meant to establish in our lives is no different today than when He first gave them, and it means they are not abolished just like He says they aren't, and not a single jot or tittle has been taken away from them, just like He says will not happen until the end of this earth. And it's really just that simple truth that the Laws Yeshua gave will always be the way He wants us to live because the true love the original Laws were about never changes, and the validity of that true love never changes. And for us to say that the Torah is old and meaningless and doesn't matter anymore, is to say that true love is old and meaningless and doesn't matter anymore, and that kindness is old and meaningless, and caring about others is old and meaningless, because all of this is what the Torah is. It is true love and kindness and caring about others instead of ourselves, and it is eternal because those concepts and those choices are eternal.

...

The question of Yahuweh's Laws being invalid is not raised because of a desire in our hearts to do what is good, or because His Laws are preventing us living a life of real, selfless love. It is raised because of the desire in our hearts to be selfish and not care about Yahuweh or each other, so that we don't have to live the love that they are about. And as talked about previously, this is the central issue over our desire for His Laws to be thrown out and to not be valid, and it is this desire to not care about Yahuweh and each other, and to use or abuse each other, that is the reason why we would ever say that any of His Laws are not valid and should be thrown out, or that we should not live them.

...

The Idea That Living in Yahuweh's Laws is Legalism, and How This True Love Changes One's Perspective On Legalism and Living His Laws

As we keep going in this love, we can also see how this whole concept of Yeshua's Laws being about true love for Him and others really changes one's perspective on the whole idea of legalism as well, and the idea that it's wrong to follow Yeshua's Laws because it's legalism to follow Laws. We kind of have this idea that Yeshua came to free us from the tyranny of His own laws, and that we need to be free from restraint and have freedom from Laws and legalism because we feel restricted by regulations. That somehow obeying Yahuweh's Laws stifles us, and we need the ability and freedom to do the things we want and to express ourselves in how we dress, or what things we eat and drink, or our sexuality, or the things we say, or the kinds of things we create and do with our lives, and overall, just the freedom to live life however we want.

But the problem is that if Yeshua's Torah and His Laws hang upon true love for Him and others, then to say that we need freedom from His Laws and regulations, and freedom from actually having to follow His Laws and obey Him, is to say that we need freedom from true love. And this in the end is actually the real reality of what we are saying and what is in our hearts when we say that we want freedom from His Laws, or freedom to live however we want, is that we just want the freedom to live for ourselves and be selfish. We want to be free to dress immodestly because we like all the attention we gain from it. We want to be free to eat things like shrimp and pork simply because we like the taste of it and how eating it makes us feel, so much so that we would rather have those things than loving and honoring our Creator and how He says He created things to be. We want to be free to drink alcohol because we like not

having to care about anything or anyone, or having to think about or love anyone. We like the freedom to have whatever sexual interactions we want to have because we like using people to make ourselves feel good. We just want to be free to make life about ourselves, and free to glorify ourselves and satisfy ourselves.

It's just the reality that freedom from His Laws is always about freedom to be self-centered and selfish, and to have something for ourselves, because this is the very way of life His Laws prohibit and make illegal to live. We desire freedom from His Laws simply because we desire our own selfishness His Laws stand against. If in our hearts we wanted true love, we would have no desire for any of the things we want to be free to be able to do, and instead of being against living a Lawful life, we would love to live Lawfully, because we love the true love His Laws are about. If one loves true love, one can't help but to love His Laws as well and want to live in them, because this is what His Laws are. They are true love. They are the caring about others and Yeshua, and the thinking about others and Yeshua, and the doing good that we find so difficult to do. And if one wants to live selfishly, then it is very true that His Laws really do stifle us, because selfishness is what His Laws are against and prevent us from living in.

And in the end, the real problem we have with the Torah being valid and still something Yahuweh wants us to live by today, is actually the same problem non-believers have with the idea that Yahuweh exists, which is that if either of these things are true, it means we have to change the way we are living. If the Torah is valid, it means we as Christians have to change the way we live, while if Yahuweh is real, it means we as non-believers have to change the way we live. And this is really the entire crux of the whole issue over whether or not the Torah is still valid today is that we just want to have a different way of life, just the same as we don't want to believe Yahuweh exists because we want to have a different way of life. And the question isn't whether or not living by the Torah is legalism, or Yeshua came to do away with the Torah. The question is, what sin do you want to be able to live in that the Torah and the Laws found in it keep you from living in? Or another way to put it, in what way do you want to be able to not love and care about Yahuweh, or not love and care about others? Because this is the only reason why we would ever say the Torah that Yahuweh gave and comes out of His heart is legalism to follow, or say that He came to do away with His own righteousness that His Torah defines when He died on the cross, is because there is something about it that we don't want to live, and we need to feel justified in not walking in the righteousness of the Torah and not being Holy as Yahuweh is Holy. We basically just need to feel like it's okay to not love Yahuweh and others, and not live in the love that the Torah is all about.

As talked about elsewhere in this writing, this is also a really big part of why the choice we make to either live in His Laws or not live in His Laws is such a dividing line between eternal life or eternal death, because true love is what eternal life is all about. If there is no more sin, then there is no more selfishness that is what sin is, in eternal life either. It means none of the selfishness of this earth, will go on into eternity, and if we hate living in Yahuweh's Laws that are true love, and we feel stifled by true love; if we believe love is legalism, and we don't want to have to love in the things we do; how are we going to feel when true love is the only choice we can make? If we don't love true love here on earth, and reject the true love that is in the Torah, why do we think we will love true love in heaven?

And while it is possible to become legalistic in the way one tries to live the Torah, which will be talked about further below, it's not wrong to live Yahuweh's Laws out of love for Him and others. For as John talks about in 1 John 5:2-3, "By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God, that we keep His commandments. And His commandments are not burdensome."

1 John 5 - NKJV

1 Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.

2 By this we know that we love the children of God, when we love God and keep His commandments.

3 For this is the love of God, that we keep His commandments. And His commandments are not burdensome.

4 For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.

5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

It is also interesting that as we start to look at the rest of the Bible, and particularly people who are talked about as being righteous, there is a rather good question that starts to arise, which is, did all of the righteous people in the Bible live in legalism? Was it legalism for all of the prophets like Samuel and Elijah and Daniel and Jeremiah to live in Yeshua's Laws, and to call the nation of Israel back to living in the Laws of the Torah that Yeshua gave us? Was it legalism for David or Joshua or Aaron, or even Moses, to live in His Laws? Because the problem is that all of these people lived in His Laws and did their very best to live His Laws each day, and they were considered righteous by Yahuweh because of their living in His Laws and ways. And if one really believes it is legalism to live in His Laws, the question then arises of, why wasn't it legalism for them to live His Laws? Why was it considered a good thing by our Creator that they lived His Laws, if it really was legalism?

We can also look even at our Creator Himself as He walked here on earth as well. Was it legalism for Him to live a completely sinless life, which means not breaking His Laws even once and living every one of His Laws to perfection? Was Yeshua living in legalism by not breaking even one of His own Laws? We can see the problem with our definition of legalism being living Yeshua's Laws. Because it means righteousness is legalism and we should instead live unrighteously, and it means following our Creator and how He lived on the earth is legalism, and we should instead not follow His example. It's just the reality that all of them, including Yahuweh, lived the Torah that He gave in their daily lives, and living the Torah is a big part of what righteousness is all about.

And extrapolating what is talked about above even further, it is also interesting that if we define legalism as living the Torah, one can't actually get any more legalistic than Yeshua, our Creator Himself, because as talked about above, He lived His Laws perfectly as He walked on the earth, and this is what it even means when we say He lived a sinless life, is that He lived His Laws that define sin to utmost perfection, which would mean utmost legalism. But even more than this, if we define legalism as living the Torah, one also can't actually get any more legalistic than the idea that even a moment of Law breaking makes it impossible to ever be with Yahuweh and have eternal life with Him. Yet, this is again who Yeshua is and the reality of how things are. The only way to have eternal life is absolute perfection in our living of His Laws, and having not a single debt that must be paid for breaking the Law. None of us have ever been able to do that, which is why He died for us to pay our debt for us, but that is still the standard He requires is the absolute perfection that only He is able to live, and it is the most legalistic one could ever be in living His Laws. We can again see the problem here, because it's just the simple truth and reality that Yahuweh lived and still lives His Laws perfectly, and if living His Laws is what makes one legalistic, then it means He is the most legalistic one in all of existence, and do we then say He is wrong for His Legalism? That He is wrong for living His Laws perfectly, without sin? Is that how that works, that He shouldn't live a sinless life like He does, because that's legalism and legalism is wrong? And what about when we ourselves get to heaven and we can no longer sin, which means we can no longer

break His Laws that are the definition of sin, and we can no longer live in a way that is contrary to Him and His way of life in the Torah? Do we also then say that it is wrong for us to live in perfect Law-fulness, which would be perfect legalism?

And what about when we ourselves get to heaven and we can no longer sin, which means we can no longer break His Laws that are the definition of sin, and we can no longer live in a way that is contrary to Him or His way of life found in the Torah, which He Himself lives by? Do we also then say that it is wrong for us to live in perfect Law-fulness, which would be perfect legalism according to our definition of that word? Do we say it is wrong when He says in Ezekiel 36 that He will put His Spirit within us and cause us to walk in His laws and do them? Or in Ezekiel 37, do we say He is wrong when He says we will walk in His judgments and observe His statutes, and do them, when He is reigning over us forever?

Ezekiel 36

26 I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.

27 I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.

28 Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God.

Ezekiel 37

23 They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their God.

24 "David My servant *shall be* king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them.

25 Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant David *shall be* their prince forever.

26 Moreover I will [c]make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore.

27 My tabernacle also shall be with them; indeed I will be their God, and they shall be My people.

28 The nations also will know that I, the LORD, sanctify Israel, when My sanctuary is in their midst forevermore." ' ' "

-[c] Lit. *cut*

If the definition of legalism is truly living all of Yeshua's Laws, then there is automatically this other thing that also becomes true of heaven becoming the most legalistic place in all of creation and all of existence, because the reality is, it is a place without sin, and if Yeshua's Laws are what give us the definition of a life without sin, that means heaven would have to be a place where no one breaks His Laws that define sin, and it would have to be the most legalistic place in all of existence. One cannot say or believe that heaven is a place without sin, then also believe it is a place where it is okay to break Yeshua's Laws that define that sin. And one cannot say it is legalism to live in His Laws, without also believing heaven, the place where everyone lives in His Laws and there is not even a moment of anyone sinning by breaking them, is also the most legalistic place in all of existence, and that it is wrong for its legalism.

These are all the kinds of things that must be answered if one really believes living the Laws Yahuweh gave in the Torah, that He Himself lives by and tells us to live by in both the Old and New Testament, are legalism and a wrong thing to do. Because the problem is that, as talked about above, if this truly is the definition of legalism and this is wrong to do this, then it really does mean righteousness is wrong, and that all of the people who lived throughout the Bible who Yahuweh called righteous, were wrong to live in righteousness. And it is the question of, do we say that Elijah and Moses who lived the Torah in their daily lives, were wrong to live the Torah in their daily lives? Do we say that Yeshua was wrong to live a sinless and perfect life without breaking the Torah, and be that lamb that had no sin or blemish? When Yahuweh says in Leviticus 11:45 to be Holy as He is Holy when He is speaking about not eating unclean animals, do we say that it is wrong to be Holy as He is Holy, and to obey Him when He says to be Holy by not eating unclean animals? Is the Holiness of not eating unclean meat wrong? As we look at 1 Peter 1, this may have even been the exact verse Peter was quoting from when he says we should be Holy, “because it is written, ‘Be holy, for I am holy,’” and he talks about how we should conduct ourselves according to this Holiness. So do we call Peter wrong for saying we should be Holy, and for quoting from Yeshua’s Laws that define Holiness and the way that we are to conduct ourselves? One can’t be Holy without living the way of life that Yeshua says is Holy.

Leviticus 11

41 ‘And every creeping thing that creeps on the earth *shall be* [h]an abomination. It shall not be eaten.
42 Whatever crawls on its belly, whatever goes on *all* fours, or whatever has many feet among all creeping things that creep on the earth—these you shall not eat, for they *are* an abomination.
43 You shall not make [i]yourselves [j]abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them.
44 For I *am* the LORD your God. You shall therefore consecrate yourselves, and you shall be holy; for I *am* holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth.
45 For I *am* the LORD who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I *am* holy.
46 ‘This *is* the law [k]of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth,
47 to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.’ ”

-[h] *detestable*

-[i] Lit. *your souls*

-[j] *impure*

-[k] *concerning*

1 Peter 1

13 Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;
14 as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance;
15 but as He who called you *is* holy, you also be holy in all *your* conduct,
16 because it is written, “Be holy, for I *am* holy.”
17 And if you call on the Father, who without partiality judges according to each one’s work, conduct yourselves throughout the time of your [f]stay *here* in fear;
18 knowing that you were not redeemed with [g]corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers,
19 but with the precious blood of Christ, as of a lamb without blemish and without spot.

-[f] *sojourning, dwelling* as resident aliens
-[g] *perishable*

It is just such a huge problem to define legalism as obeying Yeshua's Laws that He says to live countless times in both the Old and New Testament, because His Laws that define His way of life are such a big part of what the entire Bible is even about. From the beginning with Adam and Eve, to the end in Revelation, one of the biggest themes of the Bible is Yahuweh setting before us His way of life, and that choice between death and life, with us as people constantly choosing to live apart from His way of life. And through all of the many people who lived their lives throughout the Bible, there is this tension between man's ways versus Yahuweh's ways, and Yahuweh calling us back to His way of life because we choose to ignore His way of life, and we choose to ignore His instructions on how to live life. And if we define legalism as living His way of life, and we say that His way of life is wrong, then we are no different from everyone throughout history who has chosen to ignore His way of life, and said that His way of life is wrong, and we are all of those people in the Bible who chose to ignore Yahuweh in favor of their own way of living, and who Yahuweh was always against throughout the Bible.

It's because sin is wrong, and it's wrong to break His Laws that define that sin, and one cannot say it is legalism and wrong to live His Laws, without also then breaking His Laws and living in that sin. There is just no way to get around that reality. Saying it is wrong to live in His Laws and it is okay to break them, will always cause one to live in sin, because breaking His Laws is such a huge part of what sin even is. And the reason why this defining of legalism as living Yeshua's Laws puts one in complete opposition to Yeshua and to all of the righteous people who lived throughout the Bible, is because they all lived His Laws, and they were righteous men and women precisely because they lived His Laws and lived His way of life. They didn't make up their own Laws about what is right and wrong, and chose instead to let Yahuweh know what is right and wrong, and be humble enough to follow what He says is right and wrong. It's just the simple reality that if one really wants to be like Moses, Moses lived Yeshua's Laws every day of his life. He celebrated the feasts just like Yeshua says to do, and he wore the tzitzit, or tassel, on the corners of his garments, just like Yeshua says to do in Leviticus, because these things are how one lives according to Yeshua's way of life. And it's the same thing with Elijah. If you want to be like Elijah, Elijah lived Yeshua's Laws in his everyday life, because this is what it means to obey Yeshua. If you want to be like David, even though he disobeyed at times in his life, he still lived Yeshua's Laws, and even wrote the longest Psalm, Psalm 119, as a love letter to Yeshua's Laws. If you want to be like Yeshua as He walked on the earth, Yeshua lived all of His own Laws to absolute perfection, and perfect legalism, if one defines legalism as living His Laws. If you want to be like the Apostle John, John lived all of Yeshua's Laws, and even talks about living Yeshua's Laws as part of his life and the life of everyone who wants to follow Yeshua, all throughout his epistle, 1 John, and talks about it not being a burden to live Yeshua's Laws. Doing and living His Laws is just what it means to follow Yeshua and live a life that is pleasing to Him, and if they wanted to follow Yeshua, this is the way that everyone lived in the Bible lived. Celebrating Yeshua's feasts and wearing a tassel as a remembrance of His Laws, and not eating unclean meat, and living all of His more well known Laws, are not some foreign thing that people do when they turn away from Yeshua. These are the things one does when one turns toward Yeshua, and wants to live a righteous life, and what every person throughout the entire history of the Bible did, when they desired to follow Yeshua and be Holy as He is Holy, and even the way that Yeshua our Creator lived when He walked on this earth. Holiness is not legalism, and righteousness, is not legalism, and it is not wrong to live all of His Laws that everyone in the entire Bible lived out of a heart of love for Yeshua, and only lived because of that love for Him and when they desired to love Him. It's the sin that's wrong, and breaking His Laws that's wrong, and

defining legalism in a way that causes us to break His Laws and live in sin when we break them, that is the thing that is wrong.

1 John 2

3 Now by this we know that we know Him, if we keep His commandments.

4 He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.

5 But whoever keeps His word, truly the love of God [a]is perfected in him. By this we know that we are in Him.

6 He who says he abides in Him ought himself also to walk just as He walked.

-[a] *has been completed*

1 John 3

4 Whoever commits sin also commits lawlessness, and sin is lawlessness.

5 And you know that He was manifested to take away our sins, and in Him there is no sin.

6 Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

7 Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous.

8 He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

9 Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

10 In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother.

11 For this is the message that you heard from the beginning, that we should love one another,

12 not as Cain *who* was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous.

1 John 5

1 Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.

2 By this we know that we love the children of God, when we love God and keep His commandments.

3 For this is the love of God, that we keep His commandments. And His commandments are not burdensome.

4 For whatever is born of God overcomes the world. And this is the victory that has overcome the world —[a]our faith.

5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

-[a] *My* your

But after talking about this definition of legalism and the way we usually define legalism, let us now again look at the true love that is Yeshua's heart in the Torah, because it is here that we actually find a different definition of legalism. Because as talked about before, the thing we always have to remember about His Laws is that they are about love and true love, and if this is true, then it means the living His Laws is also about giving love and true love. So the question then becomes, what is the motivation for living His Laws? And the answer is of course, to give that true love that they are about giving. However, what if we try to live His Laws out of a selfish motivation, instead of the true love motivation His Laws are about? What if we try to make the love that is in His Laws into being about gaining

something for ourselves, like gaining eternal life for ourselves, and in our selfishness, we corrupt the love that is in the Torah? And the answer would be that, in our selfishness, we then try to live His Laws perfectly, in order to gain that thing we desire, eternal life. But the problem is that there are a lot of things Yahuweh doesn't completely define in His Laws in a very detailed way. There are certainly Laws like do not murder, or do not bear false witness against others, or do not steal, or the Laws against the various sexual sins that are quite easy to understand what they mean and live them, because they are very clearly defined actions that couldn't be interpreted any other way. However, there are other Laws like honor your Father and Mother, or the Law that talks about creating a tassel, or sometimes called a Tzitzit, on the corners of one's garment, or the Law of the Sabbath rest every seventh day, that there are different ways of interpreting how to live them. So if one is trying to live His Laws perfectly out of the selfish motivation of gaining eternal life for yourself, the question then becomes, how do you know what to do in living these Laws that aren't detailed enough to know you are living them perfectly? And this is where one then starts to try to figure out how to live them perfectly by creating all kinds of Laws and standards of living and ideas that aren't there in the Torah, but that try to define in detail how to live so that one can feel they have lived His Laws perfectly.

And as we look in the Gospels, this is the exact thing that had happened to the Pharisees and religious leaders during that time period in history, as well as after their time through all of the Orthodox/Catholic type versions of Christianity and Judaism, or even in the Protestant and Charismatic parts of Christianity as well. You just start to create all of these things about how everyone is suppose to live this Law or that Law, and if you aren't living it this certain way, you're doing it wrong, or if you're not living it my way, then you must be wrong, or if you're not living my revelation about what Yahuweh wants me personally to do in a certain thing, then you are living wrong. Any time one tries to define what is right and wrong beyond what Yahuweh has clearly said is right and wrong, and any time one tries to define what it means to live perfect beyond what Yahuweh makes clear, the natural course is always creating burden after burden after burden of things you have to do, because there are just so many different things that happen in life, and if you're trying to live perfectly, you need to know what the perfect thing to do is in every one of those circumstances. So one creates a Law and instruction, or others create a Law and instruction, for every little thing one might do during the day, and before you know it, your entire life is being governed by all of these tiny little details, which Yahuweh never even said you had to do in the first place.

And the funny or strange thing is that we even start to tell Yahuweh, our Creator and the one who made the Laws in the first place, how to live His own Laws, just like the Pharisees and religious leaders did in the Gospels. Because we can't handle the idea that we may have been living wrong all this time when we believed we were living perfectly. And it's like all of our details and thoughts about what it means to live perfectly become Laws above His Laws even, and they become our god above Him and what He says to do, which must be followed whether He even wants us to do those things or not. Because we are of course living life perfectly, and how could He ever disagree? And it's really all of this in the end that is the real true legalism that Yahuweh stood against time and time again in the Gospels, because all of these details, and all of these man made traditions, and all of this selfish motivation of being perfect enough, stifle and choke out obeying Him and what He wants us personally to do, and living the life He wants us to live, and even living His Laws as well. It chokes out the walking with Him each day, and all of the personal thoughts and revelation He gives about the day to day details of life, because one believes they already have all of the right details to do, and that one doesn't need to even ask Yahuweh anymore about what should be done since one already knows what the "perfect" thing is. It's not the Laws He gave that are stifling and burdensome. It's us trying to be perfect and create Laws beyond the Laws He gave, that are stifling and burdensome, and us trying to tell Him how His Laws should be followed, rather than letting Him tell us how they should be followed.

However, if one is living His Laws out of love instead of that selfish motivation of gaining eternal life or gaining Yeshua's love, the thing one realizes is that it doesn't actually matter that Yeshua doesn't clearly define what honoring one's Father and Mother means, or in detail, how to create the Tzitzit, or in detail, what constitutes work on the Sabbath, because the question isn't, "how do I live these Laws perfectly," it instead becomes, "what do I do out of love," or, "how can I give love through living this Law?" When one is creating their Tzitzit, or their Tassel, it doesn't matter that Yahuweh doesn't say what that Tassel even looks like, or whether it should be braided or not braided, or whether it should be wrapped in string a certain amount of times, or how the blue cord is suppose to be a part of the Tzitzit, because the motivation isn't to live that Law perfectly. The motivation is to remember Yahuweh's commands of love, and to remember love in the things we do during the day, and one doesn't need to know all of those details of how it should be made in order for that motivation to be fulfilled. One could even go so far as every single person in the world wearing a completely different tassel that they themselves made and is unique to them, and this Law would still be lived and fulfilled by everyone. And who knows, maybe Yeshua even wants everyone to have a tassel that is personal and unique to them, and this is precisely why He didn't give any details, and when we try to create all of those details in order to live it perfectly, it actually becomes a hindrance to what He is wanting.

Or when He says to honor our Fathers and Mothers, it doesn't matter that He doesn't go into detail about what that means, because the heart of the Law is to give love. So the question becomes not, "How do I live this perfectly," but instead, "How do I love my Father and Mother?" and, "How can I give love through living this Law," which in itself is a much easier question to answer and even becomes our understanding of how to live that Law. One just loves, and does what Yahuweh shows us to do to love.

It's the same thing with the Sabbath Law as well. It doesn't matter that He doesn't say how much effort it takes before it's considered work, or how many steps one can take throughout the day before it becomes work, as the Talmud defines, or whether or not taking heads of grain in the field and eating them when one is hungry is work, because the question is, what love is the Law about giving? In what way can I love and honor Yeshua by living this Law? Was the Law created to be a burden, or was the Law created to be a liberation from our burdens, and the love for us from Yahuweh of being able to trust Him to take care of us instead of our ability to work? Or even though the Law is about not doing any work, when the living it is about love, one sees that it doesn't always mean doing no strenuous things when there is an emergency and someone needs help, because love is what the Sabbath is about, and helping others out of love is that same love that the Sabbath is about.

Numbers 15 – Tassel Law

37 Again the LORD spoke to Moses, saying,

38 "Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners.

39 And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you *may* not follow the harlotry to which your own heart and your own eyes are inclined,

40 and that you may remember and do all My commandments, and be holy for your God.

41 *I am* the LORD your God, who brought you out of the land of Egypt, to be your God: *I am* the LORD your God."

...

And the really neat thing is that we can actually see this whole concept in the Gospels in those times that the religious leaders came to Yeshua to try to tell Him He was living the Law of the Sabbath wrong.

...

Live the Torah out of love for Yahuweh and others, rather than living it to selfishly try to gain Yahuweh's love by being able to live it perfectly, because it is this selfishness, and this trying to change the love that is the Torah into a selfish motivation, that causes legalism and causes us to be legalistic in our living the Torah. There is no legalism when the motivation in living the Torah is out of true love for Yahuweh and others, because we aren't trying to be perfect, and instead only giving the love the Torah and it's Laws are about giving.

...

One lives His Laws because one loves His Laws, and loves the love that is in His Laws, and because one loves who Yahuweh is and loves His ways. And it's like, even if you don't make it into heaven, all of that love that is in His Laws is just who you choose to be and the person you want to be, and it's how you want to live life completely irrelevant of anything else. The perfection no longer matters, but the love in His Laws, and how your life affects Yeshua and others does. And one loves exercising lovingkindness, judgment/justice, and righteousness in the earth, because in these you delight, just as in these things He delights, and just as all of the Torah is about.

Jeremiah 9

23 Thus says the LORD:

“Let not the wise *man* glory in his wisdom,

Let not the mighty *man* glory in his might,

Nor let the rich *man* glory in his riches;

24 But let him who glories glory in this,

That he understands and knows Me,

That I *am* the LORD, exercising lovingkindness, [j]judgment, and righteousness in the earth.

For in these I delight,” says the LORD.

-[j] *justice*

...

Understanding This Love Gives Meaning and Purpose To Yahuweh's Laws, and Also Reveals a Deeper Understanding of Why Yahuweh Does Not Let Us Into Heaven If We Are Unwilling to Let Go of Our Law-lessness

One of the big reasons why we have such a hard time with understanding why Yahuweh wouldn't change His Laws even after all this time, and still hold us to the same standard He set forth thousands of

years ago, is because we don't understand this idea of true love that is behind them, and therefore, don't understand the reason for why they exist either. Like for instance, when we look at the Law against homosexuality that is so much a part of the debate in the world right now. Without that reasoning and principle behind the Law, it becomes quite difficult for us to understand why that kind of Law would exist and why that sort of thing is wrong. It makes the Law seem arbitrary, and we think to ourselves, "why does it matter if one has sexual interaction with the same gender? How is it any different from having sexual interaction with the opposite gender when it all feels the same? What's wrong with it? Why can't I just do whatever I want in the same way others do what they want to?"

The even bigger problem this creates as well is that it becomes very difficult for us to understand why other people would be against us doing what Yeshua's Laws prohibit us doing. Because without that reasoning and principle behind the Law, and reasoning behind people being against it, it seems like there is no reason to be against it, and at that point, the only reason one can find is that it must just be some kind of bigotry or baseless hatred, since what other reason is there? And this is largely where we as a world are at right now. We know it's wrong to do these things, and we are told it's wrong, but we don't know why it's wrong, and we also don't understand why Yeshua would be against it, and why He would say, "Depart from Me," if we are unwilling to be Lawful and live within His Laws. All we see is an arbitrary Law He wrote down in a book thousands of years ago, and the only reason it seems to be wrong is because He said so, or because we think of it as some new thing that people just don't like very much and need to get used to in order to like it and be okay with it.

As far as everyone responding to all of this situation goes, this is also why accepting things like homosexuality and the other sexual sins, as well as many other sins, seems like what it means to love others and be that love that Yeshua talks about in the Gospels, because without that principle or reason behind why one is against something, baseless hatred and bigotry seems like the only reason why anyone could or would be against it. So in order to try to be the opposite of that perceived baseless hate, one tries to accept what that hatred is against so that people feel loved instead of hated, and try to help people feel loved in their selfishness that is sin. But the problem is that, in the end, all one has really done is make others feel okay living in sin, and even that they are right to live in sin, while in reality, they are living a life that when they die and meet their Creator, their Creator says He will say to them, depart from Me, doer of Law-lessness.

So even though we may feel loved in the short term by having our choices of selfishness accepted by others and accepted in society, in the long term, all that has really happened is that it becomes much easier for us to be forever separated from our Creator, because we no longer have anyone telling us the reality of what is going to happen if we continue on the path we are on.

However, when one understands the principle behind all of Yahuweh's Laws, including the one against homosexuality and the other sexual sins, is real, true, sacrificial love both for Him and others as He says it is, and this is the standard of living they are about, then one can see that what one is really standing against is selfishness, and standing against us as people not caring about others, and standing against a life of using others to make oneself feel good. They aren't just random Laws that forbid something, and it's not just randomly standing against something one doesn't like. It's standing against living in a world and society of selfishness, and everyone not caring about each other or Yahuweh as everyone lives the selfishness all of Yahuweh's Laws are against. It's because you love others that you stand against people taking actions that use or don't care about others, and it's because you love Yahuweh that you stand against people dishonoring Him.

And conversely, when one realizes His Laws are all about a real, true, sacrificial love, one also realizes that to be for things like homosexuality or the many other Laws our societies desire to break, is to be for selfishness, and to be for not caring about others, and to be for selfishly using others to make oneself feel good. It is to raise up and applaud a world and a society of selfishness and using each other, and everyone satisfying themselves with others, rather than true, sacrificial love that gives up oneself for others, and gives up oneself for Yahuweh just as He has done for us.

And the even more interesting thing here is that by trying to use a definition of love that is all about accepting others' selfishness and un-love, and redefining true love as just a feeling of acceptance one gives to people, one is creating a society where no one actually truly loves each other, and instead everyone only loves themselves and satisfies themselves. The end result is actually the opposite of the world of seeming love one is trying to make by accepting other's choices to be selfish and live in selfishness. And the reason is because it's impossible to create a world of true love, when one accepts the opposite of true love, selfishness and not caring, in that world, and lets choices that are the opposite of true love be in that world. And as we look at Yahuweh and His Laws, this is also a big reason why Yahuweh is so against all of these things and does not let us into Heaven as long as we are unwilling to repent and let go of, not just homosexuality or sexual sins, but all of our Law-lessness and Torah-lessness. Because His world is a world of true love, and He will not tolerate selfishness in that world, or let our choices of selfishness, and our choices of not sacrificing our own selfish desires, into that world. Or to put it in other terms, He will not tolerate our sin. And it's really in this that we see yet another reason why He would say Depart from Me, workers of Law-lessness, because He will not allow our not caring about others to go on for all eternity.

So as we bring in this aspect of His Laws hanging upon and being about true love, we can really see how it deepens the way we look at these verses as well. The reason why His Laws are such a dividing line between being with Him or not being with Him is partly because the choice between true love and selfishness is such a dividing line, and there is no way to be both at the same time. One is either self-less, and lets go of self, or one is self-ish, and does things for one's self, and one can't have a society or a world of only true love where people care about each other and respect each other and do things for each other as long as selfishness, or sin, is in that world. And the only way we can be in that world with Him is if, using our free will He has given us, we allow Him to take that selfishness, or sin, out of us, and we make the choice of wanting Him to take it out of us, because we want to live a life of true love the same as He does.

...

When one sees how all of His Laws are about true love, as is talked about in the previous chapter and He Himself talks about in those Matthew ... verses where He says they all hang on love for Him and love for others, the other thing one sees is how our breaking His Laws is really just about us being awful to Him and to other people. Because this is what the absence of love is, and the absence of His Torah of love is, it is being selfish and cruel and nasty and not caring about anything or anyone, and all around an awful person. And the fact is, the reason why heaven is heaven is because people aren't those things there. Heaven is what it is because people aren't awful to each other and instead actually love each other, living in Yahuweh's love and Torah of love. He's never going to let our awfulness, and our ways that are not His ways, just continue on forever.

It's not a question with our Creator of whether we live by His Torah of love or not live by His Torah of Love, live by His ways or not live by His ways. It's, we must live by His Torah of Love, and we must live by His ways, and we must give up all of our own ways and all of our own selfishness, because there is no other way to live in heaven. True love, and the Torah that is true love, is the Laws of His nation,

and these are the way of life of His nation that everyone who wants to live in His nation must live by. This is something that happens in a complete way when we die and He takes away our ability to be awful to each other, but before that happens, there is the choice we must make of whether we even want Him to do that or not.

...

Yahuweh is never going to say that choosing to not care about Him or others, and choosing to not love Him or others, is okay and a good way of life. And it doesn't matter how much one might change the laws in a society to accept one's selfishness and sin, He will always remain the same, and His consequences for living in selfishness and sin will always remain the same. Even if we take away the consequences for how we live here on earth, if we are not willing to repent and turn away from sin, there will always be a consequence when we die and meet Him face to face. And it doesn't matter what one might believe about who Yahuweh should be, or what one thinks about what should be right and wrong, that consequence of eternal death and separation from Him will always be there because He is true love, and our selfishness and not caring about anyone but ourselves can never coexist with His love. In the end, our choice is really either letting our selfishness and our ways die through repentance and turning away from it, or if we don't repent, our souls dying and no longer being able to hurt anyone, but either way, our selfishness and our not caring about Him or others won't go on into eternity with Him.

...

There is no bringing one's own way of life into Yahuweh's nation, or bringing one's own beliefs about what is right and wrong, lawful or unlawful. To be in His nation, one has to live according to the Laws of His nation, and even though we may not be able to live that way completely here on earth, one must be willing to live in His ways forever in heaven, and have the desire for His ways, because this is the only way to live in heaven.

...

How Our Choice to Live His Laws or Not Effects Our Salvation

As we continue on, it's really here that we come to another part of Yahuweh's Laws, which is our choice and that choice talked about just above. Because so far a lot of what has been talked about has all been looking at Yahuweh's Laws from His perspective and what His response is to our Law breaking, and also just what His Laws even are and why they are what they are, but there is also another part which is our choice of whether we follow His Laws or not, and the way that choice is really our choice of whether we actually want to be with Him or not. Because another thing we have to understand about Yeshua's Laws is the way that they really come of who He is as a person. As talked about before, these aren't just arbitrary, random Laws that He gave. He gave them because these are things that He loves and likes, and things that He hates and dislikes. And even though they are what they are because He loves true love, and hates selfishness and caring only about oneself, that is still what He loves and hates. That is still who He is as a person. Just like we love and like things, He loves and likes things.

So as we look at His Laws that come out of who He is as a person, when we love His Laws and choose to live in His Laws, or reject His Laws and choose to live our own way instead, one of the super important concepts we have to understand is that, in doing that, what we are actually loving or rejecting

is Him. And there is no way to reject Yahuweh Laws and reject living His Laws, without also rejecting Him, the one who created those Laws.

...

The rejection of living in the Torah and by the Laws Yahuweh gave in the Torah is the same as rejecting Yahuweh Himself, because all of the Laws He gave come out of Him and His heart and His desires. How can we say we love Him, yet reject His heart and His desires? How can we say we want to be with Him and be like Him, yet reject the way He lives and everything it means to be like Him? How can we say we love Him, yet disdain Him and everything He stands for? One can see how the Torah becomes part of our choice of whether we want to be with Him or not, and even though we are saved by grace, we still have that choice to make of if we even want to be saved or not and want to live with Him or not. Are we willing to change the way we live? Because if we don't want to live according to the Torah here on earth, what makes us think we would want to live according to the Torah with Him forever in eternity, when the selfishness of sin that the Torah defines is no longer an option and instead the righteousness of the Torah is the only way to live?

We only live out His Laws if we actually do want to be with Him, and this was what John was talking about in 1 John 5:3. That if we want to be with Him, then we will love who He is, and therefore, love His Laws and commands that come out of who He is. While on the other hand, if we don't want to be with Him, then we will hate who He is and choose to live a life apart from His Laws and commands and who He is.

1 John 5 - NKJV

1 Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.

2 By this we know that we love the children of God, when we love God and keep His commandments.

3 For this is the love of God, that we keep His commandments. And His commandments are not burdensome.

4 For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.

5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

...

To understand this aspect of it, it's important to bring in another verse where Yeshua again mentions the Torah and His Laws found within it. And this comes in the form of a parable that can be found in Luke Luke 16 that is all about a rich man and a poor man who Yeshua is showing a contrast between, both in how they lived their lives here on earth, and what their eternal life ended up being like, with the rich man ended up in the lake of fire and the poor man ending up in heaven being comforted by Abraham. But the part that we are here for comes at the very end where the rich man asks Abraham to raise someone from the dead so that they can tell his family about the existence of the lake of fire. To which Abraham then responds by saying, "If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead."

And the important thing to realize here is the way that what Abraham is basically saying is that people are making their choice of whether or not they want to be with Yeshua, by their acceptance or rejection of the Torah and the Laws found within it, and even if someone is raised from the dead to warn them of the lake of fire, if they have rejected the Torah in their hearts, then they will not listen to that person, because they have already made that choice to reject Yeshua when they made that choice to reject His Laws. As kind of a side note, the amazing thing is that the proof of this can be seen even in today's world because Yahuweh has raised many people from the dead to warn us about the lake of fire, yet most of the time, we choose to not listen to them, and it's because we have rejected Yeshua and His Laws of love, and even the idea that Yahuweh would have a very specific way that He wants us to live.

But bringing this into the whole idea that we are saved by His grace alone and saved by our belief in Yeshua, the real issue is that in our hearts, we may not actually want to be with Yeshua. And even though we may want to be saved from His judgment and Him stopping our ways of selfishness, the question remains of, do we actually want to live like He does forever, and do we really want to be saved from our sin? Because this is the entire point of salvation and redemption is being saved from the works we do that are illegal in Yahuweh's nation, and being able to live within the Law instead of outside of the Law. And when one thinks about the Garden of Eden and what changed, it was really just that we as people could live in a way that is against Yahuweh. We could decide for ourselves what is right and wrong, and do things we think are right which Yahuweh doesn't think is right. So to be redeemed and become as we were before sin entered the world is really just being redeemed into people who no longer decide for ourselves what is right and wrong, in the end, living by Yahuweh's Torah or Instruction that defines right and wrong for us.

...

It's not that we have to live His Laws perfectly and be perfect in our living in our own strength, but it is the fact that we only try to live in His Laws if we actually do indeed want to live in His Laws, and have made the choice in our hearts to live according to His ways. It's all about the desire in our heart either for His Laws of true love and honor and respect, or the desire of our heart to live against His Laws of true love and honor and respect.

...

The thing one has to understand is that heaven isn't just a place we are going to, it's a nation and a kingdom that is our Creator's kingdom. And just the same as when one travels to a different nation or kingdom here on earth, and when one gets there one finds all kinds of Laws and a culture and way of life that one may not have had in one's own country, so too, when we go to heaven, it has its own Laws and culture and way of life that is Yahuweh's way of life. If one looks at the Torah from this perspective, the thing one then sees is how it is basically Yahuweh's way of outlining for us the Laws and culture and way of life that are a part of His kingdom and nation, so that before we travel to His nation, we can decide if we actually want to live there or not. I don't mean to demean it or devalue it in anyway, but in some ways, the Torah is like a travel brochure for Yahuweh's kingdom. It's a lot more than that as well, but there is a part of it that is like that, and when we read it, we get to find out about His nation and what it's like.

But it's when we read it, the question then becomes, do we want to live with Yahuweh forever in His nation or not? Do we want to move to His kingdom and live with Him forever, living under the Laws of His kingdom forever, or would we rather live by our own Laws, and our own definition of what we think is right and wrong? And the way we answer that question is by either living the way He does that He

talks about in His Torah, or not living the way He does, and by our choices and actions that either are for or against the Laws of His nation.

...

Just because we want to be saved or believe that He is real, doesn't mean we actually want to live the way He does or be with Him living the way He does. Or just because we want to be saved from the justice of His judgment, doesn't necessarily mean we want to live the sort of life that would keep us from having that judgment be brought in the first place.

...

It's still valid and will always be valid because the choice we are making is the same choice everyone has made since the beginning of the earth and the time of Adam and Eve, which is, do you want to be with Yahuweh and live the way He does, or do you want to live your own way separated from Him, eating from that tree of being able to choose for yourself what you think is right to do. The Torah will always be valid because the choice to live in it or not live in it is our choice to be with Yahuweh or not be with Him. It is Yahuweh saying, "This is who I am. Do you want to be with Me?," and by rejecting the Torah and the way of life it outlines, we reject Yahuweh as well.

...

As far as living in the Torah or not living in the Torah goes, I think the real question one has to ask themselves is why would one not want to live in it? If the Torah is the definition of sin and righteousness, why would one not want to live in righteousness? It's kind of like, so what sin do you want to be able to live in that the righteousness of the Torah prevents you from living in? Because this is the only reason to say things like it's legalism to live in it or it doesn't matter anymore is because we want to be able to do something that Yahuweh doesn't want us to be doing and the righteousness of His commands prevents us doing. We just want to live in a way that isn't the Torah way of life.

If one has the choice between a completely man made holiday that originally has nothing whatever to do with Yahuweh, and is a holiday that He never created or made, while on the other hand have a holiday that He specifically designed and made without anything of man in it, why on earth would one choose the man made holiday instead of His holiday? Why would it be a negative thing to celebrate a holiday that Yahuweh Himself designed and made, that came out of His own heart?

...

To say the Torah is old and meaningless is to say that true love is old and meaningless, and kindness is old and meaningless, because this is what the Torah is. It is true love and kindness.

...

How Being Saved By Grace Fits Into Living Yahuweh's Laws

So after talking about all of these many, many different things having to do with Yahuweh's Laws and living His Laws, something one might start to wonder is, exactly how does us being saved by grace and saved by belief in Yeshua fit into all of this? If we really do make our choice to be with Him by what is

in our hearts and by the way we choose to live life that comes out of our hearts, how does being saved by grace fit into that? And the even bigger question one might start to wonder is, exactly why did He even have to die for us in the first place? Isn't it enough to choose Him and want to be with Him? Couldn't He just forgive us without dying for us, or something like that? Or couldn't we just be a good person, and He would know that we are trying to be good and let us into heaven anyway, without Him needing to die for us, or without us needing to come to Him and let Him die for us? Why is it that He is the only path to eternal life, and as He talks about in John 14:6, no one comes to the Father but through Him, basically meaning that none have eternal life with Him except through His deliverance and what He did on the cross?

John 14

3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.

4 And where I go you know, and the way you know."

5 Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?"

6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

7 "If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him."

8 Philip said to Him, "Lord, show us the Father, and it is sufficient for us."

9 Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?"

I think this is where it is again very helpful to look at our own systems of justice, because one of the interesting things one finds is that, when someone breaks the Law even just one time, it doesn't actually matter how good someone is before or after breaking the Law that one time, the debt for breaking the Law still has to be paid.

To illustrate this, we can look at the example of going through the red light again. When we go through a red light, it creates a debt in the form of a fine that we must pay for breaking the Law and going through that red light. It also doesn't matter how many red lights we don't go through before or after that red light that we went through, or how good of a person we might be in the rest of our lives, the fact is, we still broke the Law by going through the red light and that debt must still be paid for doing that. We still have to bear that consequence for what we did. And in fact, it's only when a society becomes completely corrupt and unrighteous, without any justice in it anymore, that people can do crimes without having any consequences for those crimes.

Now if we take the same concepts into Yahuweh's nation, and the Laws of His nation found in the Torah, the problem we have is that we have done things that are against the Law to do, and we have committed crimes no different from the way that breaking the Law in our own societies is committing a crime. And it's just the reality that when we break Yeshua's Laws, we are committing crimes, and that is just what we are doing. But as it pertains to His Laws in particular, it's also more than this as well, because His Laws are true love and rightness and goodness, just as He is true love and rightness and goodness. So it's not just that we are committing crimes when we break His Laws, we are also breaking even the very idea and essence of true love and morality, and what it even means to be good. By our actions and choices, we have hurt people, and we have been selfish, and we have not cared about others, and we have been just plain awful at times in our lives, and there is justice that is deserved for all of

those times we have not cared about Yahuweh or others, and our selfishness towards Him and others, all of which His Laws are about. And it doesn't matter how good of a life we have lived, or how good of a person we might be before or after breaking the Law, or if we only murdered one person, or we only stole from one person, or we only committed adultery with one person, or we only broke any of His Laws one time and lived in selfishness one time, the fact remains that we still broke the Law, and when we break His Laws of true love, when we go through His red lights, there is a debt that must be paid for breaking the Law, and consequences that must be born for what we have done. And just like in our societies when we go through a red light only one time in our entire lives and we have to pay the fine for doing that, if we break Yahuweh's Laws and break true love only one time in our entire lives, we still have to bear the consequence for doing that.

This is also why, even if we choose Yahuweh and want to be with Him, that we are unable to be with Him if we have sinned and broken the Law, which we all have, and it's because the Law is still the Law, and breaking the Law is still breaking the Law, and there is a debt that must be paid for that. And what's really neat is that we can see even Yeshua describe our sin in exactly this way in Matthew 6, where He talks about the way we should pray and very specifically says, "And forgive us our debts, as we forgive our debtors," and it is because that is simply the reality of what our sin is. It is a "debt to society" and a crime that we have committed that must be paid for. Also, just like talked about above with our nations, the only way we wouldn't have to pay that debt and that consequence would be either if someone else pays that debt for us, or if Yahuweh Himself were to become so corrupt and unrighteous, without any justice, that He would let us do any crimes we want without consequences for those crimes.

Matthew 6

8 "Therefore do not be like them. For your Father knows the things you have need of before you ask Him.

9 In this manner, therefore, pray:

Our Father in heaven,
Hallowed be Your name.

10 Your kingdom come.

Your will be done

On earth as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts,

As we forgive our debtors.

13 And do not lead us into temptation,

But deliver us from the evil one.

[d]For Yours is the kingdom and the power and the glory forever. Amen.

14 "For if you forgive men their trespasses, your heavenly Father will also forgive you.

15 But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

-[d] NU omits the rest of v. 13.

So looking at things from this perspective, one can really start to see the predicament that we find ourselves in, because even if we obey Yahuweh's Laws and choose Him through obeying His laws, and even if we want to be with Him, just like in our societies, there is still the problem of all of the Laws we didn't obey. There is still the problem of all the red lights we have gone through and crimes we have committed against Yahuweh, which are a debt and have a consequence attached to them that must be paid for.

So now that we understand all of that, the next issue we come to is, what exactly is that debt that we must pay when we break Yahuweh's Laws? This is something that has been mentioned a bit before already, but is worth exploring in more detail here, and the answer to this is actually found in quite a few places throughout the Bible.

Probably the place one can find it being talked about most directly is in Romans 3:23, where Paul specifically talks about the wages or debt of sin being death. And this place is interesting because the language he uses is so much like the language we use when talking about the consequences for committing crimes. One could very easily say the wages of going through a red light is paying a fine, rather than the debt to society one must pay is a fine.

Romans 3

20 For when you were slaves of sin, you were free in regard to righteousness.

21 What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death.

22 But now having been set free from sin, and having become slaves of God, you have your fruit [g]to holiness, and the end, everlasting life.

23 For the wages of sin *is* death, but the [h]gift of God *is* eternal life in Christ Jesus our Lord.

-[g]

-[h] *free gift*

But there are other places one can see this as well. Like in Matthew 10 where our Creator talks about not fearing those who can bring death to our natural bodies, but instead fearing Him who can bring death to both our natural bodies and our souls and spiritual bodies in "hell," which is talked about in other places of the Bible as the "lake of fire." And if we put this with Revelation 21, we find that He very specifically says that the lake of fire, or hell, is our second death. It is the death of our soul and spiritual bodies after we have first died in our natural bodies. If we read a little more in Revelation 21, we also find that the reason for this second death is because one is, "cowardly, [e]unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters," and liars. It is basically for living in sin and choosing a life that is full of selfishness and breaking the Law that we go through the second death.

So looking at these sets of verses, what we see is first that our souls and spiritual bodies can die, but secondly, the reason for that death being because of our sin and breaking the Law. It is again this whole concept of the wages or consequence of sin and breaking the Law being death, and the death of our very souls and spiritual bodies. But even more important, what we see here is that it is our Creator saying that the debt for our sin is death. It's not just Paul who is a man saying it. It's our very Creator saying it, who has the power to kill both our natural bodies and our spiritual bodies, and who is the one that Paul got the concept from in the first place.

Matthew 10

27 "Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops.

28 And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in [h]hell.

29 Are not two sparrows sold for a [i]copper coin? And not one of them falls to the ground apart from your Father's will.

30 But the very hairs of your head are all numbered.

31 Do not fear therefore; you are of more value than many sparrows.

-[h] Gr. *Gehenna*

-[i] Gr. *assarion*, a coin worth about 1/16 of a denarius

Revelation 21

6 And He said to me, "It[c] is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.

7 He who overcomes [d]shall inherit all things, and I will be his God and he shall be My son.

8 But the cowardly, [e]unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."

-[c] M omits *It is done*

-[d] M *I shall give him these things*

-[e] M adds *and sinners*

Moving on to another set of verses, if we look again at Ezekiel 33 that has been quoted before, we find our Creator saying a similar thing here as well. In these verses He talks about someone who has lived a righteous life, but then turns from their righteousness and decides to break the Law and sin. Then at the end of verse 13 He says, "because of the iniquity that he has committed, he shall die." Here one can again see that whole concept of the debt we must pay for our sin, or the wages of breaking true love and Yahuweh's Laws of true love, being death.

But these verses are important for another reason as well because of the way that one can also see our Creator talking about that whole concept that was mentioned above where, it doesn't matter how good of a life we may have lived, or how many stop lights we didn't go through, when we break the Law, we still have to pay the debt for breaking that one Law we broke. Because as He says in verse 12, "The righteousness of the righteous man shall not deliver him in the day of his transgression," and in verse 13, "When I say to the righteous *that* he shall surely live, but he trusts in his own righteousness and commits iniquity, none of his righteous works shall be remembered; but because of the iniquity that he has committed, he shall die," which is exactly what was talked about before. It shows how this really is how Yahuweh sees our choices to sin and break His Law. And as is talked about in these verses and will be talked about later as well, we can repent of our Law breaking and turn away from our sin, and be right with Him again, but if we don't, we will have to pay that debt of death for the Law we have broken no matter how righteous and good the rest of our life has been.

Ezekiel 33

12 "Therefore you, O son of man, say to the children of your people: 'The righteousness of the righteous man shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall because of it in the day that he turns from his wickedness; nor shall the righteous be able to live because of *his righteousness* in the day that he sins.'

13 When I say to the righteous *that* he shall surely live, but he trusts in his own righteousness and commits iniquity, none of his righteous works shall be remembered; but because of the iniquity that he has committed, he shall die.

14 Again, when I say to the wicked, ‘You shall surely die,’ if he turns from his sin and does [d]what is lawful and [e]right,
15 if the wicked restores the pledge, gives back what he has stolen, and walks in the statutes of life without committing iniquity, he shall surely live; he shall not die.
16 None of his sins which he has committed shall be remembered against him; he has done what is lawful and right; he shall surely live.
17 “Yet the children of your people say, ‘The way of the Lord is not [f]fair.’ But it is their way which is not fair!
18 When the righteous turns from his righteousness and commits iniquity, he shall die because of it.
19 But when the wicked turns from his wickedness and does what is lawful and right, he shall live because of it.
20 Yet you say, ‘The way of the Lord is not [g]fair.’ O house of Israel, I will judge every one of you according to his own ways.”
-[d] *justice*
-[e] *righteousness*
-[f] Or *equitable*
-[g] Or *equitable*

Ezekiel 18

...19 “Yet you say, ‘Why should the son not bear the guilt of the father?’ Because the son has done what is lawful and right, and has kept all My statutes and observed them, he shall surely live.
20 The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.
21 “But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die.
22 None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live.
23 Do I have any pleasure at all that the wicked should die?” says the Lord GOD, “*and* not that he should turn from his ways and live?
24 “But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked *man* does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die.
25 “Yet you say, ‘The way of the Lord is not fair.’ Hear now, O house of Israel, is it not My way which is fair, and your ways which are not fair?
26 When a righteous *man* turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies.
27 Again, when a wicked *man* turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive.
28 Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die.
29 Yet the house of Israel says, ‘The way of the Lord is not fair.’ O house of Israel, is it not My ways which are fair, and your ways which are not fair?
30 “Therefore I will judge you, O house of Israel, every one according to his ways,” says the Lord GOD. “Repent, and turn from all your transgressions, so that iniquity will not be your ruin.
31 Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel?
32 For I have no pleasure in the death of one who dies,” says the Lord GOD. “Therefore turn and live!”

...

So after taking a look at all of these parts of the Bible, I think one can see where the debt that must be paid for our sin and breaking Yahuweh's Laws really is death. As talked about before, it is what we know of in our societies as capital punishment, which for many years throughout history, has been the debt one must pay for murder, even if one murders someone only one time. However, in this case, it's not just our physical bodies dying, it's our spiritual bodies dying. It is our soul dying.

But there is also another layer to this too, because as we add in a few more areas of the Bible, what we see is this death isn't just a ceasing to exist or what we think of as death. It's actually about becoming death, and being death itself, and existing in this state of forever dying within the lake of fire that is Yahuweh's judgment upon our selfishness and awfulness. The debt we must pay is the eternal, forever dying of our souls with Yahuweh's wrath for our selfishness and all of the pain we have caused others eternally upon us in the lake of fire. And this is something that can be seen as we look in places like John 3 where Yeshua talks about certain people not only having death instead of life, but also the wrath of Yahuweh abiding on them. Or one can also see it in Mark 9 where Yeshua quotes Isaiah 66 and talks about hell being a place of fire that is never quenched,

...

John 3

36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

Isaiah 66

22 "For as the new heavens and the new earth
Which I will make shall remain before Me," says the LORD,
"So shall your descendants and your name remain.
23 And it shall come to pass
That from one New Moon to another,
And from one Sabbath to another,
All flesh shall come to worship before Me," says the LORD.
24 "And they shall go forth and look
Upon the corpses of the men
Who have transgressed against Me.
For their worm does not die,
And their fire is not quenched.
They shall be an abhorrence to all flesh."

Mark 9

43 If your hand causes you to sin, cut it off. It is better for you to enter into life [j]maimed, rather than having two hands, to go to [k]hell, into the fire that shall never be quenched—
44 [l]where, 'Their worm does not die and the fire is not quenched.'
45 And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into [m]hell, [n]into the fire that shall never be quenched—
46 where, 'Their worm does not die and the fire is not quenched.'

47 And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into [o]hell fire—

48 where, ‘Their worm does not die and the fire is not quenched.’

-[j] *crippled*

-[k] Gr. *Gehenna*

-[l] NU omits v. 44.

-[m] Gr. *Gehenna*

-[n] NU omits the rest of v. 45 and all of v. 46.

-[o] Gr. *Gehenna*

Isaiah 33

14 The sinners in Zion are afraid;

Fearfulness has seized the hypocrites:

“Who among us shall dwell with the devouring fire?

Who among us shall dwell with everlasting burnings?”

15 He who walks righteously and speaks uprightly,

He who despises the gain of oppressions,

Who gestures with his hands, refusing bribes,

Who stops his ears from hearing of bloodshed,

And shuts his eyes from seeing evil:

16 He will dwell on [d]high;

His place of defense *will be* the fortress of rocks;

Bread will be given him,

His water *will be* sure.

-[d] Lit. *heights*

Luke 16

19 “There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day.

20 But there was a certain beggar named Lazarus, full of sores, who was laid at his gate,

21 desiring to be fed with the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores.

22 So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried.

23 And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

24 “Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’

25 But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.

26 And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’

27 “Then he said, ‘I beg you therefore, father, that you would send him to my father’s house,

28 for I have five brothers, that he may testify to them, lest they also come to this place of torment.’

29 Abraham said to him, ‘They have Moses and the prophets; let them hear them.’

30 And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’

31 But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’ ”

...

But I think to really understand this, it can be helpful to bring in a few more areas of the Bible that talk about Yahuweh being life itself and Him being goodness itself.

...

The thing that one has to understand about Yahuweh our Creator is that He isn't just a being or a person that we interact with. He is literally life itself, and He is the goodness of life and everything good that is in this world that He has made and that comes out of His heart. He is the rainbows, and He is the spring flowers. He is true love and true friendship. He is kindness. He is the warm sunlight that comes through a window. There is no beauty without Him. There is no life without Him because He is life itself, and life itself comes from Him. Nothing that is good on this earth would exist without Him because He is goodness itself. So to reject Him is to reject all of these things that He is and to reject life itself, and if one rejects life and the one who is Life, all one has left is death that is the absence of life and the absence of Yahuweh. All one has left is the experience of death. The experience of viruses that are death, and diseases that are death. The pain and heartbreak of being hurt by others that brings death to our souls. The absence of any kind of love or friendship or being cared about that would restore our souls and bring life to our souls. It is the absence of nature and flowers and beauty that bring life and joy, and those things being replaced by something like the wasteland that is left after a fire that brings death.

...

It's like here on earth, we experience a mixture of both what life is like with Yahuweh in life, and what it's like to be separated from Him in death, and when we choose to reject Him, our existence becomes only that death that we experience on this earth, without any of the life that He put into this world. And we can see this even in what He says in places like Mark 9 and Isaiah 66, and that part about, "Their worm does not die." The reality is that being consumed by a worm that does not die isn't a whole lot different from us being consumed on this earth by a disease or a virus that never ends or dies, and the experience of perpetually being eaten away by worms isn't a whole lot different from the experience of being perpetually eaten away by a virus or disease. They are both death, and if one imagines having a flu that never ends and that keeps one in a state of limbo between almost dying, but still existing, that is an experience of death and pain and suffering without end. The death we experience on this earth really is like a glimpse of that eternal death that He talks about, and if one wants to know a glimpse of what the lake of fire is like, all one has to do is imagine experiencing only those things that are death in this world, without any of Yahuweh's life that He put into this world, and one will have a pretty good understanding of what that eternal death is like. And this is why the lake of fire is what it is, because it is the absence of Yahuweh and the absence of the life that He is, and eternally existing in our choice to be separated from both Him, and by that choice, also everything He is. If we reject and don't want to be with the one who is eternal life and who is life itself, all that one has left is eternal death, because there is no life without Him.

Mark 9

43 If your hand causes you to sin, cut it off. It is better for you to enter into life [j]maimed, rather than having two hands, to go to [k]hell, into the fire that shall never be quenched—

44 [l]where, 'Their worm does not die and the fire is not quenched.'

45 And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into [m]hell, [n]into the fire that shall never be quenched—

46 where, 'Their worm does not die and the fire is not quenched.'

47 And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into [o]hell fire—
48 where, ‘Their worm does not die and the fire is not quenched.’

-[j] *crippled*

-[k] Gr. *Gehenna*

-[l] NU omits v. 44.

-[m] Gr. *Gehenna*

-[n] NU omits the rest of v. 45 and all of v. 46.

-[o] Gr. *Gehenna*

Isaiah 66

22 “For as the new heavens and the new earth
Which I will make shall remain before Me,” says the LORD,
“So shall your descendants and your name remain.

23 And it shall come to pass
That from one New Moon to another,
And from one Sabbath to another,
All flesh shall come to worship before Me,” says the LORD.

24 “And they shall go forth and look
Upon the corpses of the men
Who have transgressed against Me.
For their worm does not die,
And their fire is not quenched.
They shall be an abhorrence to all flesh.”

...

We’re not just responsible for the one time we hurt someone, and the one time we break His Laws. We are also responsible for the ripple effect that what we have done has on everyone else that person comes into contact with, as well as all of the ripple effect those people have on others. I think one can really start to understand why His wrath is so fierce, because not only have we broken true love thousands of times and caused all of this hurt in people’s lives, we have also caused all of these things in other people’s lives as well that ripple’s on forever. There is an infiniteness to the actions we take or don’t take, and an infiniteness to what we are responsible for, that is overwhelming when one thinks about it.

And when we look even further than this, when one thinks about the real reality of just how much we have sinned against Yahuweh and broken the Law, we’re not even at the point of talking about breaking the Law just one time, and having to pay the debt for only one crime. It’s thousands upon thousands of times that each of us have broken Yahuweh’s Laws throughout our lives. To put that into the context of our own societies, just think about what it would mean to break the Law thousands upon thousands of times, and have to pay the debt for thousands upon thousands of crimes. One can only imagine the sheer amount of judgment that we would have to bear when we finally came before the judge to pay for all of our crimes. Even if every crime had only a one year jail sentence attached to it, it would take thousands of years to pay for all of our crimes.

Or putting things back into the context of the ripple effect our actions have on other people that goes on infinitely, if we are responsible for the ripple effect our selfishness and awfulness has from even one time of breaking Yahuweh’s Laws, what kind of ripple effect are we responsible for when we have broken His Laws thousands of times, and chosen selfishness over true love and caring about others

thousands of times? If it's overwhelming to think about how much we are responsible for, for one time of breaking His laws, how much more is the magnitude of what we have done and the effect we have had on other people in breaking His Laws thousands of times, and not choosing true love thousands of times?

If there is an eternalness to what we are responsible for, I think one can see at least a part of why there is an eternalness to the debt we must pay as well. And I think there is a reason why He talks about His wrath being upon us, because the sheer weight of what we have done in our sin, and how we have lived, is enormous, and if we were to look at our own lives from the outside and really see the real reality of all that we have done to hurt others, I imagine that we too would be quite wrathful about all we have done as well.

So now that all of that has been talked about and we fully understand what that debt is that we must pay for our sins, this now is where we come to what Yeshua did for us on the cross, because the problem or issue we have is that, if the debt or consequence we must bear for breaking the Law is our death and eternal death, if it's capital punishment, and that debt must be paid just like it must be paid when we go through red lights in our societies, the question becomes, how then could we ever have eternal life with Him? Even if we choose Yahuweh and want to be with Him, or even if we choose to be good the rest of our lives, as said above, breaking the Law is still breaking the Law, and the consequences for that are still death. So how could we ever be with Him?

And this is why what He did for us was so crucial, because there is no way we could ever have eternal life but through Him paying our debt of death for us. It was and truly is the only way we can have eternal life, while still having that debt for breaking the Law be paid. This is also why Yeshua is the way, the truth, and the life as He says He is in John 14, and that no one comes to the Father but through Him. And it's because He is the only one who paid the debt for us for all of our Law breaking. There is no pagan god, or Prophet Mohammad, or Buddha, or Allah, or Hindu god, or any other god or person throughout all of time, that paid that debt for us. There is only Yeshua, our salvation, the only way, the only truth, the only payment of our debt, and the only way to eternal life.

John 14

1 "Let not your heart be troubled; you believe in God, believe also in Me.

2 In My Father's house are many [a]mansions; if *it were* not so, [b]I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.

4 And where I go you know, and the way you know."

5 Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?"

6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

-[a] Lit. *dwellings*

-[b] NU *would I have told you that I go or I would have told you; for I go*

And as far as the idea of being a good enough person to enter into heaven goes, I think it is again quite helpful to look at our own systems of justice and look at it through that kind of lens, because the interesting thing we see is simply the way that one can't actually pay the debt of a fine by being a good person, and one can't actually pay the debt for any crime, by simply being a good person. One may be able to lessen that debt if one is good, but if one commits a crime, one still has to pay the debt for that crime. And it's like, it is simply the reality of life that there is no amount of being a good person that is ever going to pay the fine for going through a red light, and there is no amount of doing religious practices, or chants, or traditions, and no amount of perfection in the rest of one's life, that is ever going to pay the debt for even that one time the Law has been broken. If one breaks the Law, the debt for breaking that Law has to be paid, whatever that debt may be, and it simply does not matter what the rest of one's life is like. Pastors, Ministers, Priests, and Monks still have to pay a fine for going through a red light, and even the most good person who has ever lived on earth, still has to pay a fine for going through a red light and pay the debt for any crimes that they have committed.

And it's the same with Yahuweh's Laws as well. It simply does not matter what the rest of one's life is like, or what kinds of religious things ones does, or what kind of community service one might do, or how looked up to by others for doing good deeds one might be. The debt for committing the crime of breaking His Laws and His way of life, and going through His red lights, is still death and separation from Yahuweh who is life, and that debt must still be paid for those crimes that we have committed. We still have to pay our fine for breaking the law by going through a red light and committing that crime, no matter whatever else we have done in our lives, and we still have to pay the debt of capital punishment or death for whatever crimes we have committed against Yahuweh's Laws and way of life, no matter whatever else we have done in our lives. And since that debt for breaking Yahuweh's Laws and way of life is capital punishment, and it is eternal death, then the only way that debt can be paid with us still being alive, is if someone else pays it for us. And this is what Yahuweh did for us when He Himself died on the cross and paid our debt of death. As Peter says it in 1 Peter 2:24, "who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness..." He bore our debt of death so that we can have life, and said before, He is the only way, the only truth, and the only way to have life because of that.

1 Peter 2

20 For what credit *is it* if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this *is* commendable before God.

21 For to this you were called, because Christ also suffered for [e]us, leaving [f]us an example, that you should follow His steps:

22 "Who committed no sin,

Nor was deceit found in His mouth";

23 who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously;

24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose [g]stripes you were healed.

25 For you were like sheep going astray, but have now returned to the Shepherd and [h]Overseer of your souls.

-[e] NU *you*

-[f] NU, M *you*

-[g] *wounds*

-[h] Gr. *Episkopos*

...

If one thinks about it in terms of the Laws of our own societies, if the debt for murder is capital punishment and our death, one can't actually pay that debt with money, because the debt itself isn't about paying a fine. Or if it's decided by the judge that the debt for stealing is prison time, one can't choose to pay that debt by doing community service instead. And in the same way, if the debt for our sins that must be paid is death, if it's capital punishment as He talks about it being in the verses quoted before, then one can't choose to pay that debt through any other means but death. It doesn't actually work to pay that debt by being a good person, and it doesn't work to pay that debt by doing a lot of religious practices, and it also doesn't work to pay that debt by being reincarnated until one has become a good enough being that one can enter into heaven, and it also doesn't work to pay money to a church or priests to pay for one's sins, as has been a common idea throughout history, because none of those things are even the debt that must be paid in the first place. Just like one can't pay the debt of capital punishment by paying a fine, or doing community service, or staying in jail, or staying in house arrest, because those things aren't even the debt that must be paid in the first place, one also can't pay the debt for one's sins, and breaking Yahuweh's Laws and His way of life that is love, any other way than capital punishment and death.

...

What's really neat too is that we can actually see the reality of this whole concept of that debt being paid, even right within the Gospels, and specifically in Matthew 27, where he talks about the things that happened at the time of Yeshua's death and resurrection. And one of the key things he mentions in verse 52 is that right there at the time of Yeshua's resurrection, many saints who had died and were buried there in Jerusalem actually came back to life and were raised out of their graves with the very graves opening, and that they actually appeared to many people at that time there in Jerusalem.

Matthew 27

50 And Jesus cried out again with a loud voice, and yielded up His spirit.

51 Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split,

52 and the graves were opened; and many bodies of the saints who had fallen asleep were raised;

53 and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

54 So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of God!"

And one has to wonder, why is it not until right here at this moment that the saints came out of their graves, and their spiritual bodies woke up and came back to life? Surely if they had followed Yahuweh during their lives and lived righteously and desired to be with Yahuweh, they should already be with Him. But when we look at it from that perspective of our debts being paid, we can see where it makes perfect sense why. And it's because, even though many people had chosen Yahuweh in the past and chosen to live in His ways and were people who would eventually be with Him, it wasn't until payment of that debt for whatever crimes they had committed against Yahuweh during their lives had been made, that they could then have eternal life and be with Him. It wasn't until Him dying on the cross and the payment made and Him resurrecting as the first to live again, that the graves could be opened and we ourselves could live again and dwell with Him in heaven.

But as we keep on going in this direction of looking at our own systems of justice again, there is actually another thing we can glean here that gives understanding as to why it takes believing in Him in order to not perish and have eternal life. Because now that we've answered the question of why He had to die for us, the next question one might wonder is, why isn't everyone saved? If He's the payment for our sin, why isn't He the payment for everyone's sin? Why do we have to come to Him, and believe in Him, in order to be saved?

As said above, this is where looking at our own systems of justice can be quite helpful, because if we look at the example already talked about above of someone paying the fine for us of going through a red light, one of the questions that arises is, what happens when someone refuses to let someone else pay that fine, and pay that debt? Like if someone were to go through a red light completely on purpose, and out of pride and not wanting to be humble, they refuse help from someone else? What happens in that case? Or let's say someone believes they can be righteous and good enough in the rest of their lives that the judge won't give them the fine they deserve for breaking the Law, so they decide to not let someone help pay the fine? What happens if that person finds out the judge is a righteous judge and doesn't let people off the hook for breaking the Law? Or looking at another example, what if there is a string attached to that help of never being able to go through a red light again or break the Law ever again, and someone really wants to be able to keep breaking the Law, so they refuse to let someone pay the debt for them because they refuse to stop breaking the Law? What will happen to that person? The answer of course to all of the questions above is that one has to bear all of the consequences for breaking the Law by themselves, because for all kinds of different reasons, one has refused to let someone else pay the debt for them.

Now if we bring this back into what Yeshua did for us, the question we again have to ask is, what happens when we refuse to let Him pay the debt of our sin and breaking the Law for us? What happens when we are so proud in our hearts that we are completely unwilling to humble ourselves before Him and let Him pay the debt for us? Or what happens if we believe we can be so righteous and good and perfect in and of ourselves that we never ask Him or let Him be the sacrifice for our sins? Or looking at the last example above, what happens if we love our sin so much and love what we gain as we break Yahuweh's Laws so much that we don't want to stop, and therefore, we never come to Him in repentance of our sin, because to repent of our sin would mean having to stop our sin? The answer to all of the questions above is of course that we have to bear the consequences of our sin and breaking the Law on our own, because for all kinds of different reasons, we have refused to let Yeshua pay the debt for us.

But the amazing thing is that this whole concept is something that can be seen in the Bible as well. It's not just some kind of trying to fit what Yeshua did for us and the idea of salvation into our own systems of justice, or something like that. No, it's actually something that is in the Bible, and our coming to Yeshua and giving Him permission to save us and pay our debt is a real part of the process of salvation. And the way one sees it is by looking at two different parts of the Bible. The first part is a prophecy found in Isaiah 53, which as mentioned in the introduction to this writing, is a prophecy all about Yeshua coming and dying for our transgressions and Law breaking, that was written over 700 years before He came and did that. But the reason why we are here is because it is one of the best places to see that Yeshua really did pay the debt of our sins when He died on the cross, and that this really is what happened when He died. Like in verse 5 where it says, "*He was wounded for our transgressions,*" and, "*He was bruised for our iniquities.*" This is all about Him taking upon Himself what we deserve for

transgressing and breaking the Law, and Him paying that debt for us, because as it says, the reason why He was wounded and bruised was for our transgressions and sin. Then right after this, it says, “The chastisement for our peace was upon Him.” One sees again where it’s all about the consequences and judgment, or the chastisement, for what we have done and the Laws we have broken, being put upon Him instead of us, which makes us at peace with Him again because that debt has been paid for what we have done. And I think this particular part is neat because the phrasing or sentence structure is so much like what one might see in a court room or something like that, and if one were to paraphrase it a little bit, one might read it as, “the sentencing for our crime was put upon Him, so that we could be at peace with the judge and society again.” It’s also very much like what happens when someone pays the fine for us after we have gone through a red light. That act of someone paying the debt for us out of love makes us at peace with society and our nation’s legal system again, because that debt has been paid and the consequences have been born. The chastisement for our peace is upon another.

But as we move on through the prophecy, we see this again in verse 10 where it talks about Yeshua’s soul being an offering for our sin, which is again all about Him being the payment of our sin, and being that final animal sacrifice or offering that would wipe away all of our debts, but we also see this again as we look a little further in verse 12, where it says, “And He bore the sin of many.” And this part is great because it is so blunt. When Yahuweh says He bore our sin, there can be no confusion about what He was doing and whether He paid that debt of our sin for us, because He just comes right out and says this is what He did for us, and this is His plan for us.

Isaiah 53

1 Who has believed our report?
And to whom has the arm of the LORD been revealed?
2 For He shall grow up before Him as a tender plant,
And as a root out of dry ground.
He has no [a]form or [b]comeliness;
And when we see Him,
There is no [c]beauty that we should desire Him.
3 He is despised and [d]rejected by men,
A Man of [e]sorrows and acquainted with [f]grief.
And we hid, as it were, *our* faces from Him;
He was despised, and we did not esteem Him.
4 Surely He has borne our [g]griefs
And carried our [h]sorrows;
Yet we [i]esteemed Him stricken,
[j]Smitten by God, and afflicted.
5 But He was wounded[k] for our transgressions,
He was [l]bruised for our iniquities;
The chastisement for our peace was upon Him,
And by His stripes[m] we are healed.
6 All we like sheep have gone astray;
We have turned, every one, to his own way;
And the LORD [n]has laid on Him the iniquity of us all.
7 He was oppressed and He was afflicted,
Yet He opened not His mouth;
He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,

So He opened not His mouth.
 8 He was taken from [o]prison and from judgment,
 And who will declare His generation?
 For He was cut off from the land of the living;
 For the transgressions of My people He was stricken.
 9 And [p]they made His grave with the wicked—
 But with the rich at His death,
 Because He had done no violence,
 Nor *was any* deceit in His mouth.
 10 Yet it pleased the LORD to [q]bruise Him;
 He has put *Him* to grief.
 When You make His soul an offering for sin,
 He shall see *His* seed, He shall prolong *His* days,
 And the pleasure of the LORD shall prosper in His hand.
 11 [r]He shall see the labor of His soul, *and* be satisfied.
 By His knowledge My righteous Servant shall justify many,
 For He shall bear their iniquities.
 12 Therefore I will divide Him a portion with the great,
 And He shall divide the [s]spoil with the strong,
 Because He poured out His soul unto death,
 And He was numbered with the transgressors,
 And He bore the sin of many,
 And made intercession for the transgressors.

- [a] Stately form
- [b] *splendor*
- [c] Lit. *appearance*
- [d] Or *forsaken*
- [e] Lit. *pains*
- [f] Lit. *sickness*
- [g] Lit. *sicknesses*
- [h] Lit. *pains*
- [i] *reckoned*
- [j] *Struck down*
- [k] Or *pierced through*
- [l] *crushed*
- [m] Blows that cut in
- [n] Lit. *has caused to land on Him*
- [o] *confinement*
- [p] Lit. *he* or *He*
- [q] *crush*
- [r] So with MT, Tg., Vg.; DSS, LXX *From the labor of His soul He shall see light*
- [s] *plunder*

So looking at all of these verses and reading the context shown above as well, one can see how this really is what He did for us and what happened when He died for us. He really did bear our sin and pay that debt that was created by our breaking the Torah and breaking His Laws.

Now for the second part, this can be found in John 3:14-21 where one finds the now famous verse which says, “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” And the thing that we are here for is actually to look at the Greek word for “believe” that is used in these verses. Because as one looks up this word in a place like Strong’s Concordance, which is number 4100 in the Concordance, one finds the full definition of this word is actually, “from 4102; to *have faith* (in, upon, or with respect to, a person or thing), i.e. *credit*; by impl. to *entrust* (espec. one’s spiritual well-being to Christ):-believe (-r), commit (to trust), put in trust with.”

And specifically, it’s the part of the definition which is all about “entrusting” and committing (to trust), and putting something in the trust of someone else. Because if we put this definition of the word into John 3:16, what we actually get is, “For God so loved the world that He gave His only begotten Son, that whoever entrusts/trusts in Him should not perish but have everlasting life.” And if we go a little further by adding a few words in italics, what we actually get is, “For God so loved the world that He gave His only begotten Son, that whoever entrusts *their sin* to Him should not perish but have everlasting life.” One can see how much using the full definition of this Greek word for “believe” changes the understanding of what we are doing by believing in Him. That it is actually a choice we are making to trust Him with our salvation, and trust Him to be the payment of our debt for us. We are giving Him permission and entrusting Him with paying the fine for going through the red light. But it only happens if we are actually willing to come to Him and let Him do that for us, for as He says, it’s whoever trusts Him, and one could say entrusts Him with their sin, that do not perish. It’s not, “For God so loved the world that everyone’s debts are now paid, and it doesn’t matter what sin or Laws one breaks anymore, because Yeshua will pay the debt for us.” But instead it’s very specifically, only those who are willing to humble themselves before Him and ask Him to pay their debt, that are the ones who are saved.

This is something that one can also see later on in verse 36 as well where Yeshua says, “he who does not believe the Son shall not see life, but the wrath of God abides on him.” And this part is interesting because one can see even more clearly the similarities to what happens in our own systems of justice if someone didn’t accept help in paying the debt for a crime, because He talks about the wrath of Yahuweh staying upon the one who does not trust in Him, and if we put it into the context of our own systems of justice, one could very easily say the “wrath of the judge abides on him” who does not believe and trust in someone else to pay the debt for the crime they have done.

John 3

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,

15 that whoever believes in Him should [c]not perish but have eternal life.

16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

18 “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

21 But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.”...

...35 The Father loves the Son, and has given all things into His hand.

36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

- [c] NU omits *not perish but*

So as one brings in these two parts of the Bible, one can really see all of the parallels that are here to the whole idea of someone refusing someone else's help to pay the debt of a crime they have committed, and that entrusting Him with our sin, letting Him pay our debt, really is part of being saved. And it's something that He even says He is waiting for us to do before paying our debt for our Law breaking, and He doesn't say He is waiting just once, but multiple times throughout the Bible, and multiple times in even just the few verses of John quoted above. He really is waiting for us to give Him permission and trust Him with our salvation, because that's what He Himself says He is waiting for. And it is only if we actually do that, if we actually let Him save us by entrusting our debt of sin to Him, and we don't refuse His offer to pay that fine for going through a red light for us, that we can actually have eternal life instead of the debt for our sins that is eternal death.

And it is just amazing how, when we look at things through that lens of our own Laws and systems of justice that we have created in our own societies, we can actually see and understand every part of the whole concept of salvation and what happens when we break Yahuweh's way of life. We can see the debt being created by our breaking the Law; we can see the fact that there even is a debt that must be paid and what that debt is; why Yeshua came to pay that debt; why it takes our willingness to let Him pay that debt; and why the judgment rests on us if we refuse His offer to pay that debt; and also why He is the only way, the only truth, the only life, and the only way to have eternal life, because He is the only one who ever did pay our debt. And this is the incredibly good news of the Gospels. That He paid our debt for all of our sins and all of the awful things we have done, as long as we are willing to be humble and let Him pay it by repenting of walling our own path instead of His, and asking Him to forgive us for all of our Law breaking, entrusting our debts to Him.

But the above verses in John are also quite quite important to look at for another reason as well, because of all of the things He talks about with our deeds actually preventing us from coming to Him and asking Him to pay our debt. And this is where one sees an interesting intertwining of what has been talked about before with our works being a big part of our choice to be with Him or not, and that coming together with Him then paying the debt for our works we did that broke His Laws and were not good, if we do indeed want to be with Him. I think the simple truth one sees in the verses above is just the way that, as long as our desire is for works that are not Him, we never actually do come to Him and ask Him to pay our debt of sin. Because coming to Him is all about repenting of our works. When we ask Him to pay our debt for us, it's because we are sorry for the things we have done, and we ask Him to forgive us of our sin because we know that what we have done is wrong and we want to live better, and do works that are better. But as long as we love the darkness of our deeds, we never come to His light, and we never ask for forgiveness for our darkness. We never make that step of repentance because we have chosen to live a life that is apart from Him and live a life of lawlessness, and we don't want to change. And it's like, even though Him dying on the cross for our sins is what truly saves us in the end, it's the choice of our works that really leads us to that place of even asking His forgiveness and asking Him to

pay that debt for our sins and Law breaking. It takes both things; the recognition of our Law-lessness and Torah breaking and the desire to live within His Laws, which then leads us to repentance and coming to Him with our sin and Torah breaking, and asking Him to pay the debt of our Law-lessness. And it's not just one time that we come to Him either, but throughout our whole lives as we do things that break His Laws.

One can also really see this quite well in Luke 18, where Yeshua tells the parable of the Pharisee and the tax collector. A short summary of the parable is basically that a self-righteous pharisee and sinner tax collector both come to pray, and the pharisee talks to Yahuweh about all of the things he does better than other people, and all of the ways he doesn't sin, while the tax collector comes to Yahuweh in humility and asks Yahuweh for mercy for his sin. And the interesting thing about this parable is the way that the self-righteous man never asks for help because he believes his works and his life to be good and right. He has no recognition that what he has done is wrong, and because he loves the darkness of his pride, and basically his works of pride or the way he lives life that is against Yahuweh, he therefore never comes to Yeshua in humility to ask Him to pay the debt of his works that are not good.

However, the man that sees his works as wrong, and wants to live the life of the Torah, and live the true love Yahuweh wants us to live in, actually not only repents of his sin, but asks Yahuweh for forgiveness and the paying of his debt of sin. And in the end it was really his choice of wanting to do works that were good, and weren't the Law-lessness that is sin, that led him to the salvation of asking for mercy, and even though it doesn't specifically say it, asking Yeshua to pay his debt of sin. And even though the Pharisee in this parable was prideful in his ability to live in the Torah, and he was doing at least some parts of the Torah, the concept is still true that the Torah as the definition of sin shows us the places of our lives that are against Yeshua, which leads us to repentance and salvation in Yeshua if we want to live the way He does again and live right with Him again. The tax collector still recognized he was a sinner because the Torah that defines sin showed him he was, and he still came to Yeshua because he didn't want to do the works of sin anymore or break His Laws anymore.

...

One can live in Yahuweh's Laws all one wants to, and try to be a good person all one wants to, but without that asking for Him to pay our debts and have mercy on us for the crimes we have done, one will never enter into heaven. Yet at the same time, it is actually the desire to live in the Laws we are breaking, and the desire to obey Yahuweh in how we live life, that brings us to that place of asking Him to pay our debt and have mercy on us for the crimes we have committed. And it's like, we can't be saved by our works or by our ability to live His Laws well enough, but it is our works and our desire to live His Laws and our desire to surrender to Him and His way of life, that brings us to the place of being saved by His grace.

...

Luke 18

9 Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others:

10 "Two men went up to the temple to pray, one a Pharisee and the other a tax collector.

11 The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector.

12 I fast twice a week; I give tithes of all that I possess.'

13 And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!'

14 I tell you, this man went down to his house justified *rather* than the other; for everyone who exalts himself will be [d]humbled, and he who humbles himself will be exalted.”

- [d] *put down*

To really illustrate all of this, we can also look at it in a more practical sense. To start, we'll use an easy one, the Law against stealing. Let's say somebody owns something that you would like to have, and you want to find out if taking that thing is legal or illegal to Yahuweh. The place one finds that out is of course the Torah, because this is the book He gave to us that we can go to in order to find out what is legal and illegal to do. So we go to that book and we read in it the Law that says, “You shall not steal,” found in Exodus 20:15, as well as the same Law found in Leviticus 19:11, and we find out that it is indeed illegal to take what other people have. At this point, we have a choice to make. Do we follow Yahuweh's Law, do we choose Him and His ways, or do we break His Law, choosing our own way instead, and take that thing anyway?

Exodus 20

12 “Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you.

13 “You shall not murder.

14 “You shall not commit adultery.

15 “You shall not steal.

16 “You shall not bear false witness against your neighbor.

Leviticus 19

10 And you shall not glean your vineyard, nor shall you gather *every* grape of your vineyard; you shall leave them for the poor and the stranger: I *am* the LORD your God.

11 ‘You shall not steal, nor deal falsely, nor lie to one another.

12 And you shall not swear by My name falsely, nor shall you profane the name of your God: I *am* the LORD.

Let's say for the sake of argument that we decide to break His Law and take that thing anyway. In breaking His Law, we have now created a debt to society that must be paid with our life, but not only that, we have also chosen to disregard Yahuweh and His path of life, in favor of going our own way instead. We have essentially completely rejected Yeshua, and said in our hearts that He is wrong and we are right, and that we don't want His way of life. And it's in this way that the Torah becomes our choice for or against Yahuweh, because it isn't just rejecting a Law, it is rejecting Yahuweh's Law, and rejecting His way of life. As talked about in one of the previous areas, rejecting Yeshua's Laws that come out of who He is as a person and how He thinks about life, is rejecting Him as a person, and it is the same as saying that we don't like who He is as a person, because His Laws are who He is. And we have to ask that question of, how could we ever say that we love Yeshua, yet hate how He lives? As John talks about in 1 John, if we really loved Yahuweh and who He is, we would love His Laws and how He lives, like the Law against stealing, and choose to live like He does. It is only because we don't like some part of Yahuweh and who He is, and we love ourselves and our own way more, that we then choose to live in a way that is against who He is.

1 John 5

Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.

2 By this we know that we love the children of God, when we love God and keep His commandments.

3 For this is the love of God, that we keep His commandments. And His commandments are not burdensome.

4 For whatever is born of God overcomes the world. And this is the victory that has overcome the world —[a]our faith.

5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

-[a] M *your*

So now that we have stolen something and broken Yeshua's Law, it's here that we also have another choice to make, because we can still repent of our Law breaking. But the real question becomes, why would we repent? What is it that drives us to repent of our ways and change how we live, and would drive us to live within the Law of not stealing again? The answer is of course because we see that Yahuweh says it is wrong for us to steal in the Torah, and seeing that He says it is wrong and He is against it and that living in a way He is against means being separated from Him, we then make a choice to stop doing what He is against, so that we can be close to Him and be reconciled with Him again. It is precisely because we see that we are wrong and we want to make our lives right with Yeshua again, so that we can be with Him, that we then change our ways. And this is where Yahuweh's grace comes in and the fact that we are saved by belief in Him, because no amount of living within the Law is going to pay that debt for the time we broke the Law of stealing. However, the desire to live within His Laws again, and that choice we make to live that Law that is against stealing, is what brings us to the place of asking Yeshua for His grace, and to pay that debt for us. It is the Torah that shows us we are living in a way He is against, and our desire to stop living in that way He is against, that leads us to His grace.

But what happens if we reject His Law against stealing and never want to live any other way? What if we continue to ignore His Law? Or what if we love the darkness of stealing and never come to the light of Yahuweh and His Laws and His ways, and what if we never stop making that choice to reject Yahuweh as we reject His Laws? The answer is of course that we live in our Law breaking the rest of our lives, and by our continual choosing to reject Yeshua's Law against stealing, and reject Yeshua Himself, we also reject the redemption and grace that would come from our repentance, and that would have come had we chosen to live within His Laws again. By rejecting living in the Law against stealing, we have rejected both the one who created that Law, and also the redemption and grace that would have come from our repenting of breaking that Law.

And it's here that one of course might say, "Well, what about people who have never heard of Yahuweh or read the Torah? How do they make their choice for or against Yahuweh? How does choosing to live the way Yahuweh does become a choice for Him, if one doesn't even know what that way of living is?" And it is actually the same thing, because as Paul talks about in Romans 2, Yahuweh has actually written the Torah on our hearts. We call it our conscience, but there is a very good reason why our conscience always agrees with the Torah Yahuweh wrote down in the Bible, and our conscience never says committing adultery is a right thing to do, or murdering someone is good, or taking things from others is right. And it's because it is the same Torah and way of life that is Yahuweh's way of life. That Torah written on our hearts, our conscience, may not be as detailed as the things Yahuweh talks about in the Bible, but it is the same way of life. And by rejecting that Torah, that conscience, that is in our hearts, we really do reject Him, just the same as if we read His Law against stealing and reject stopping.

But also in the same way, if we steal things, then recognize we are wrong for stealing and choose to reject stealing, that is still repentance, and even if we don't know that Yeshua exists and only find out when we die, we can still make a choice for Him by our desire to live the way He lives and by our love for who He is. If our hearts desire to live the way He lives, that comes out of who He is as a God and being and person, that is desiring Him and desiring to be with Him. The man who died on the cross next to Yeshua, who recognized that he had done wrong and who was sorry and repentant for his stealing, still entered into eternal life even without knowing that being with Yeshua was the real thing he was choosing.

Romans 2

12 For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law

13 (for not the hearers of the law *are* just in the sight of God, but the doers of the law will be justified;

14 for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,

15 who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*)

16 in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

...

If we believe that stealing is good or we have that desire to steal, and we have made that choice that we never want to change, then why would we ever come to Yahuweh in repentance and ask for His forgiveness and grace for the Law we broke? It is precisely because we want to change and live Law-fully, and because we make that choice for Yahuweh by making that choice for His Laws, that we then come to Him in repentance and ask for His forgiveness. But without that desire and that choice to live in His Laws, repenting of our ways and asking Him to pay that debt for us will never happen. It's the whole question of, how can one be saved by grace if one never even asks for that grace or is willing to accept that grace? Or why would one want to be saved by grace, if one never even wants the Law-full life that grace is all about living and enables one to live? How do we repent and change our life, and ask for forgiveness for the things we have done that are not good, if we don't even want the life that repentance is about living in the first place? Asking for Yahuweh's grace is about being cleansed from our sin. It's about being cleansed from our Law breaking that is the very definition of sin, and having the law breaking/sin no longer be a part of our lives. So it's like, how do we ask for Yahuweh's grace if we still want the Law breaking to be a part of our lives? The entire purpose of grace is because we recognize we messed up and we no longer want to live the way we were, and because we choose Yahuweh and His path of life, rather than our own path of death. It's not so that we can keep on living in sin and rejecting Him and His way of life. And as we choose Yeshua's way of life found in the Torah, and repent of our own way, we really do choose Him and choose to be with Him, rather than being against Him and estranged from Him. But it only happens because of choosing His Laws, and choosing Him through the choosing of His Laws and His way of life. Through the choosing of His Laws and His Life, in our hearts, we really do choose to be with Him as well.

...

It really becomes the question of, how do we reconcile with Yeshua after breaking one of His Laws, and ask Him to pay that debt for breaking the Law, if we are unwilling to admit we have even done anything wrong in the first place? Or how do we reconcile with Him and ask Him for forgiveness for breaking the Law, if we have no desire to change our ways and live within that Law that we broke? The only

reason why we come to Yahuweh and ask for forgiveness for our sin, is because we don't want to live in that sin, and we want to live within His Laws and way of life again. But if we are never sorry for breaking the Law, how do we ever come to Him and ask for forgiveness for breaking the Law? It's the recognition of the sin, and the recognition that we have broken Yeshua's Laws in the Torah that are written on our hearts, that causes us to make a choice for Him, and to ask Him for His grace that covers over the sin.

...

There is no reconciliation with Yahuweh without the willingness and desire to change our ways, because it is our ways that are the thing that separate us from Him in the first place. We can't be with Him if we aren't willing to give up the very things that are separating us from Him.

...

There is very great grace for the sin we have done, but there is no grace if we never even make it to that step of repentance that causes us to want His grace.

...

How does one be reconciled with Yahuweh after breaking His Laws that define much of what separates us from Him, if one never wants to stop doing the things that separate us from Him? How does one be reconciled with Yahuweh, if one doesn't even want to be reconciled with Him?

...

How do we be," saved by grace," and be given grace that is specifically for breaking His Laws, if we reject His Laws and have no desire to live within His Laws, and have no desire to even be given the grace that is for breaking His Laws?

...

Let's go for something a bit harder now. Eating unclean meat. Let's say we want to eat a certain kind of meat, like pork for example, but we don't know if it is legal or illegal in Yahuweh's eyes to eat that meat. So in order to find out, we go to the handy, dandy books of Laws that Yahuweh gave us to define what is legal or illegal to do in His nation. And when we go there, in Leviticus 11:7, we find out that it is indeed illegal to eat pork.

Leviticus 11

4 Nevertheless these you shall not eat among those that chew the cud or those that have cloven hooves: the camel, because it chews the cud but does not have cloven hooves, is [a]unclean to you;

5 the [b]rock hyrax, because it chews the cud but does not have cloven hooves, is [c]unclean to you;

6 the hare, because it chews the cud but does not have cloven hooves, is unclean to you;

7 and the swine, though it divides the hoof, having cloven hooves, yet does not chew the cud, is unclean to you.

8 Their flesh you shall not eat, and their carcasses you shall not touch. They *are* unclean to you.

-[a] *impure*

-[b] *rock badger*

-[c] *impure*

So now we have a choice to make. Do we listen to Yeshua and live in His Law against eating pork, or do we reject Yeshua as we reject His Law against eating pork?

Just like before with the Law against stealing, let's say for the sake of argument that we decide to reject His Law against eating pork in favor of our own way of living, and we go ahead and eat pork as much as we want. By breaking His Law against eating unclean meat, in this case pork, we have again created a debt that must be paid with our life. Some might say, "that sure seems a bit severe that eating pork would mean me dying," but the thing we have to remember is that this isn't just rejecting and breaking a Law, this is rejecting and breaking Yahuweh's Law, and rejecting who He is as a person and how He lives. Just like Adam and Eve ate fruit of the tree Yeshua had asked them not to, and rejected His way of life in favor of their own as they made that choice, eating meat that Yeshua specifically says not to eat is the same choice of rejecting His way of life in favor of our own way of life, and is also the same heart as when we reject Yeshua's Law against stealing in favor of our own way of life. It is the same pride and the same arrogance and the same, "we know better than Yahuweh what is right to do, and we will walk according to our own ways apart from Him, above what Yeshua our Creator says is right and wrong to do," choosing for ourselves what is right and wrong to do.

So now that we have sinned and broken the Law by eating unclean meat, we again have another choice to make, because there is still repentance and living in His Laws again.

...

When we die, will we go to the lake of fire for knowingly breaking the Law against eating pork? There isn't really any way of knowing since that isn't something that we as people can ever judge and only Yahuweh knows what is in our hearts. But we can know the things Yeshua says about it and how He views it, and it is indeed sin and breaking the Law, just the same as stealing is sin and breaking the Law, because that is what Yahuweh says it is in the Torah He gave that defines sin and what is legal and illegal to do. As we read in Isaiah 65:4 and Isaiah 66:17, we can also see that the judgment He talks about bringing for having the broth of any unclean meat in one's cooking and basically eating unclean meat on a regular basis, and also specifically for eating the flesh of pig, is also the same as any other sin, because sin is always sin, and the consequence of sin is always eternal separation from Yeshua.

Isaiah 65

1 "I was sought by *those who* did not ask *for Me*;

I was found by *those who* did not seek Me.

I said, 'Here I am, here I am,'

To a nation *that* was not called by My name.

2 I have stretched out My hands all day long to a rebellious people,

Who walk in a way *that is* not good,

According to their own thoughts;

3 A people who provoke Me to anger continually to My face;

Who sacrifice in gardens,

And burn incense on altars of brick;

4 Who sit among the graves,

And spend the night in the tombs;

Who eat swine's flesh,

And the broth of [a]bominable things is *in* their vessels;

5 Who say, 'Keep to yourself,

Do not come near me,
For I am holier than you!’
These [b]are smoke in My nostrils,
A fire that burns all the day.
6 “Behold, *it is* written before Me:
I will not keep silence, but will repay—
Even repay into their bosom—
7 Your iniquities and the iniquities of your fathers together,”
Says the LORD,
“Who have burned incense on the mountains
And blasphemed Me on the hills;
Therefore I will measure their former work into their bosom.”
-[a] Unclean meats, Lev. 7:18; 19:7
-[b] Cause My wrath to smoke

Isaiah 66

15 For behold, the LORD will come with fire
And with His chariots, like a whirlwind,
To render His anger with fury,
And His rebuke with flames of fire.
16 For by fire and by His sword
The LORD will judge all flesh;
And the slain of the LORD shall be many.
17 “Those who sanctify themselves and purify themselves,
To go to the gardens
[a]After an *idol* in the midst,
Eating swine’s flesh and the abomination and the mouse,
Shall [b]be consumed together,” says the LORD.
-[a] Lit. *After one*
-[b] *come to an end*

And while one might say these verses are about doing some kind of ritual with the unclean meat because of the rituals being talked about alongside eating unclean meat, and one might say that is the main problem Yahuweh has is the witchcraft and idol worship one is doing, rather than eating pig meat by itself, I would say that if one really looks at what Yahuweh says and takes it at face value, that doesn’t seem to actually be the issue. Because as we read at the beginning in 65:1, we can see that it is the entire nation of Israel in general that is being talked about. It’s not just a group within the nation of Israel, or some kind of certain sect doing witchcraft. It is all the people as a whole that are being talked about. Then within this context, Yeshua goes into this list of three things people in general are doing. The first one being sacrificing to, what is most likely, other gods in their gardens and offering incense. Then the second one is sitting among the graves, which is a certain ritual done in witchcraft. While the third one is that they, “eat swine’s flesh, and the broth of abominable things is *in* their vessels,” which are most likely cooking vessels since that is what broth is always used for. And the thing we see is that there isn’t actually anything being done with the pig meat or the broth, or any kind of ritual being done with it. It is simply having the broth of unclean meat in one’s pot for cooking, and eating pig meat, that Yahuweh is bringing judgment upon at His return, in addition to these other things people in general were doing as well. It’s not doing something with the unclean meat that He is bringing judgment upon. It is the cooking with the unclean meat in one’s food and in one’s vessels itself. It is literally making

soup with unclean meat and the very act of, “eating swine’s flesh,” that is provoking Yahuweh to anger continually to His face, along with these other two things mentioned. It’s also not just a judgment for that time with the Israelites either. It is at the end of the world, at His return when, “The LORD will judge all flesh,” as it says in 66:16 that is being talked about, and it is everyone who is doing any of these things being, “consumed together,” as Yahuweh says in verse 17, which shows how it is something for everyone and for all time, even right now in our modern times.

I would say too that it’s honestly a bit of a misnomer or inconsequential thing as to whether or not the people being talked about are doing only one of the things talked about or are doing all of the things talked about, because in the end, the action of, “eating swine’s flesh” will always be eating swine’s flesh, and cooking with broth of unclean meat will always be cooking with broth of unclean meat. There wasn’t never any distinction in the Torah that one has to be doing additional things on top of eating unclean meat for it to become living in sin, and it doesn’t really matter if one is also sacrificing in the gardens, or also sitting among the graves, or also sanctifying and purifying oneself, “To go to the gardens after an *idol* in the midst,” as He puts it in Isaiah 66. If one is consuming unclean meat that Yeshua has specifically said is sin to consume, whatever else one might be doing isn’t the issue that makes it wrong. It is the consuming unclean meat itself that is the sin and that is being judged. If He had said in Isaiah 66:17, “‘Ones who murder, eating swine’s flesh and the abomination and the mouse, shall be consumed together,’ says the LORD,” it’s not the murdering that makes eating swine’s flesh wrong. It’s eating swine’s flesh itself that is wrong. They are two different actions and two different sins that are both being judged. And just the fact that Yahuweh even mentions it in the first place alongside idol worship, and that it is specifically mentioned as something He is going to judge at His return, shows that it is an issue that He doesn’t take lightly. We may consider it as something that doesn’t matter, and we may take it lightly, but He doesn’t take it lightly and it really does matter to Him. He really does mean, don’t eat unclean meat, just like He really does mean, don’t involve yourself with bowing down to idols and witchcraft and the worship of demons, because all of it separates us from Him and is sin. Eating unclean meat is living in sin, just the same as being in the middle of having an affair is living in sin, or bowing down to idols is living in sin, or doing witchcraft is living in sin, and these verses show how Yahuweh sees it as sin that is judged just the same as all of those things. The reality is, He gave His life for our sin of eating pig meat and unclean meats, and for the arrogance of believing we know better than He does about how He created the animals and what He says is okay or not okay in our interactions with them. And the only reason we don’t have to face the judgment that is in these verses for that sin, is because He paid that debt for us by giving His life for us. When we die, will we go to the lake of fire for knowingly breaking the Law against eating pork? I don’t know. But it sin, and there is judgment for it the same as any other sin.

...

Why do we believe it is right and good and honoring of Yeshua to eat unclean meat like pork and snails, and all of the various unclean sea foods like shrimp and clam and eel, yet wrong and dishonoring of Him to take part in sexual sins like homosexuality or bestiality or incest, even when both the Laws of unclean meat and the Laws against these sexual sins are Laws we find talked about literally in the same chapter in Leviticus and the same conversation Yeshua is having with Moses, and within this conversation, all of them are things Yeshua describes as either abominations to Him or something that makes Him abhor us when we do them? There is certainly the vision given to Peter in Acts that will be discussed later in this writing, and this is most likely where we do get this idea that eating unclean meat is now okay, but the reality is that an abomination is still and always will be an abomination. And it’s like, do we really believe that when He calls something an abomination or detestable or gross to Him, He’s going to change His views on that simply because He paid the debt for our sin? Or when not eating unclean meat

is actually a matter of Holiness, as He says it is at the end in verse 26, does the definition of Holiness and being Holy as He is Holy, somehow change after He pays the debt for our sin?

Leviticus 20

10 'The man who commits adultery with *another* man's wife, *he* who commits adultery with his neighbor's wife, the adulterer and the adulteress, shall surely be put to death.

11 The man who lies with his father's wife has uncovered his father's nakedness; both of them shall surely be put to death. Their blood *shall be* upon them.

12 If a man lies with his daughter-in-law, both of them shall surely be put to death. They have committed perversion. Their blood *shall be* upon them.

13 If a man lies with a male as he lies with a woman, both of them have committed an **abomination**. They shall surely be put to death. Their blood *shall be* upon them.

14 If a man marries a woman and her mother, it is wickedness. They shall be burned with fire, both he and they, that there may be no wickedness among you.

15 If a man mates with an animal, he shall surely be put to death, and you shall kill the animal.

16 If a woman approaches any animal and mates with it, you shall kill the woman and the animal. They shall surely be put to death. Their blood is upon them.

17 'If a man takes his sister, his father's daughter or his mother's daughter, and sees her nakedness and she sees his nakedness, it is a wicked thing. And they shall be [f]cut off in the sight of their people. He has uncovered his sister's nakedness. He shall bear his [g]guilt.

18 If a man lies with a woman during her [h]sickness and uncovers her nakedness, he has [i]exposed her flow, and she has uncovered the flow of her blood. Both of them shall be [j]cut off from their people.

19 'You shall not uncover the nakedness of your mother's sister nor of your father's sister, for that would uncover his near of kin. They shall bear their guilt.

20 If a man lies with his uncle's wife, he has uncovered his uncle's nakedness. They shall bear their sin; they shall die childless.

21 If a man takes his brother's wife, it is an [k]unclean thing. He has uncovered his brother's nakedness. They shall be childless.

22 'You shall therefore keep all My statutes and all My judgments, and perform them, that the land where I am bringing you to dwell may not vomit you out.

23 And you shall not walk in the statutes of the nation which I am casting out before you; for they commit all these things, and therefore I **abhor** them.

24 But I have said to you, "You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey." I *am* the LORD your God, who has separated you from the peoples.

25 You shall therefore distinguish between clean animals and unclean, between unclean birds and clean, and you shall not make yourselves [l]**abominable** by beast or by bird, or by any kind of living thing that creeps on the ground, which I have separated from you as [m]unclean.

26 And you shall be holy to Me, for I the LORD *am* holy, and have separated you from the peoples, that you should be Mine.

-[f] Put to death

-[g] iniquity

-[h] Or *customary impurity*

-[i] Lit. *made bare*

-[j] Put to death

-[k] *indecent, impure*

-[l] *detestable* or *loathsome*

-[m] *defiled*

Where does dying for our sins and paying the price for our sins, translate into things no longer being detestable or an abomination or gross when He sees us do them, or no longer what it means to be Holy? It makes no sense that something that is detestable or gross to look at, would no longer be detestable to look at, simply because our debt for breaking His Laws was paid by Him. When we pay a debt to society for something we do, like going through a red light, does that somehow change our views on what is gross or not gross to us? Does it change what is detestable to us? If something is detestable or gross to us, it is gross to us, whether a debt gets paid or not. Why would we think it would be any different with our Creator? Laws don't all of a sudden cease to exist and change simply because the debt for breaking them gets paid, and neither does it change something that is gross to look at.

And it just goes back to that question of, why is it that we believe it is okay to break Yahuweh's Law against eating unclean meat like pork, yet not okay to break His Laws against all of these different sexual sins, even though both are found in the same book of the Bible and the same chapter of that book, as well as many other places throughout that book? If one Law that is not part of the Ten Commandments is wrong to break and is sin, why isn't the other Law that is not part of the Ten Commandments wrong to break as well, and why is that not sin? Or if the sexual sins are an abomination to Him, why do we believe eating of unclean meat isn't an abomination to Him, even though He says both of them are an abomination in the same chapter and conversation quoted above?

But in the end, maybe the better question is the same question raised with the stealing. That if we really love Yahuweh and honor Him and respect His thoughts about things and want to be with Him forever, why wouldn't we keep His Laws and commandments that are Him? Why would we choose to break His Law and sin when we have the option not to, and disregard the things He says, if we really do love Him? "For this is the love of God, that we keep His commandments. And His commandments are not burdensome."

1 John 5

1 Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.

2 By this we know that we love the children of God, when we love God and keep His commandments.

3 For this is the love of God, that we keep His commandments. And His commandments are not burdensome.

4 For whatever is born of God overcomes the world. And this is the victory that has overcome the world —[a]our faith.

5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

-[a] M *your*

And one can again see how the living of Yahuweh's Laws really is the outward expression of what is in our hearts, because each one of His Laws is a choice we have to make either for or against Him; and for the way He lives, or against the way He lives. Do we love Yahuweh, this one who doesn't eat pork and considers it wrong when we do, and are we willing to give up pork for Him, or do we love ourselves and our idol of pork more than Him, and reject who He is and how He lives and how He expects everyone who is with Him to live? Do we come to Yeshua in repentance, and ask Him for mercy for breaking His Laws and living in a way that is displeasing to Him, or do we believe His way of life is wrong and we are right, and reject His grace and mercy and atonement for our sin that would come from our repentance? Do we live the rest of our days breaking His Law until we meet Him face to face and are

held to account for our disregard of Him? Do we really want to be with Him, and live like He does, which Him paying the debt for our breaking His Laws makes possible for us to do?

...

If we have no desire to live the way He does here on earth, how can we then say we have any desire to be with Him living the way He does forever in heaven? Why or how would we repent of our works and ask for His forgiveness and grace, if we have no desire to change our works in the first place, or live the life that we would live after repenting?

...

Let's go for another hard one now. Let's look at celebrating Christmas and Easter, which were originally purely pagan holidays that we as Christians have tried to purify into being about Yeshua over time, as well as look at Halloween, which is another purely pagan holiday we as Christians are in the process of trying to purify into being something that isn't about demons. Let's say that one wants to celebrate one of these holidays, or all of these holidays, but one is unsure whether Yeshua is against it or not. To find out, we can again look at the Torah Yeshua gave to define for us what is sin and not sin, Lawful and not Lawful. And as we read in there, we find a place that has been talked about in this chapter already where two of Aaron's sons tried to bring an offering of incense into the Tent of Meeting that Yeshua never told them to bring, which is called a profane fire in the verse. And as talked about before, most likely what they were trying to do was basically take something that was pagan, and purify it as something that is for Yeshua instead, and they were mixing together the pagan rituals with the things Yeshua had asked them to do for Him. As we read a little more, we find Yeshua's response to this is to kill them outright, and afterward He tells Aaron the key thing that He is to be treated set-apartly, or holy in this translation. That basically, we are not to treat Him like the other pagan gods, or do for Him the same rituals and things one does for other gods, but to treat Him holy and set-apartly, because He is different, and He only wants us to do for Him the things He specifically asks us to do, without adding any kind of paganism or other rituals into it.

Leviticus 9

22 Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

23 And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the LORD appeared to all the people,

24 and fire came out from before the LORD and consumed the burnt offering and the fat on the altar. When all the people saw *it*, they shouted and fell on their faces...

Leviticus 10

...1 Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them.

2 So fire went out from the LORD and devoured them, and they died before the LORD.

3 And Moses said to Aaron, "This is what the LORD spoke, saying:

'By those who come near Me

I must be regarded as holy;

And before all the people

I must be glorified.' "

So Aaron held his peace.

As we read a bit more, we can also find a place where He tells the nation of Israel not to learn about any of the things the Canaanites do for their gods.

...

On the one hand, here we have this holiday called Christmas that has been made purely by man, without a single part of it being given by Yahuweh, or condoned by Yahuweh, or ever talked about by Yahuweh, or ever mentioned in the all of the Bible as having anything to do with Him, and doesn't even have anything to do with the day He was actually born on, and was used purely because of people trying to combine following Yahuweh with following their pagan god's they didn't want to leave behind. While on the other hand you have the Feast of Tabernacles that is a holiday made purely by Yahuweh, with all of it being given by Yahuweh, and all of it condoned by Yahuweh, that is repeatedly talked about by Yahuweh throughout the Bible, and is mentioned over and over as having everything to do with Him, without a single part of it having to do with any kind of pagan gods or something that man has come up with on their own, and is actually the most likely date that Yeshua was born on because that is what the entire holiday He created is all about, Him dwelling among us and with us as He did when He came. Now the question is, why on earth would we celebrate Christmas rather than the Feast of Tabernacles? Why on earth would one celebrate the holiday created purely by man without Yahuweh, when one could celebrate the holiday created purely by Yahuweh instead?

And we can see where it is a choice that we are making, and it is a choice between what man has made and what Yahuweh has made. It is a choice between loving the world that man has created without Yeshua and that has nothing to do with Yeshua, or loving Yeshua and the way of living that He has made. What path do we walk? The broad path that is full of the way of man and the thoughts of man, or the narrow path that is full of the way of Yahuweh and the thoughts of Yahuweh? Do we follow after other people and the way other people say how to live, celebrating the Christmas holiday that other people created as they tried to combine following Yeshua with their pagan ceremonies that they didn't want to leave behind, just like Aaron's sons tried to combine following Yeshua with their pagan ceremonies they didn't want to leave behind, or do we follow after Yeshua and how He lives, and the holiday that He specifically made and wants to celebrate with us?

...

We would all say that if we were to either become a follower of Yeshua or choose to not follow Yeshua, if we live a life of doing things like drinking and prostitution and stealing and murder and cursing Yahuweh and adultery, that there comes a point that continuing to choose to live that way means we have turned our back on Yahuweh. And yet, the reality of all of those things is that they are actually Yahuweh's Laws, and it's not just Yahuweh we have turned our back on, but His Laws as well. And even more than this, we would all say that it is actually the very turning our back to His Laws and rejecting His Laws and way of life, and doing all of those things, that is the way that we reject Yahuweh and turn our back to Him. So the question is, why don't we look at all of His Laws in the same way? If one knows that Yahuweh desires them to do something like celebrate His feasts, and one chooses to ignore that and turn their back to that Law and live a life of celebrating pagan feasts Yahuweh never asked us to celebrate nor ever desired us to celebrate, why is that not the same as someone knowing Yahuweh desires them to not steal or murder or drink or curse Him, then choosing to turn their back on those Laws and live a life of doing those things anyway? If the choosing to reject some Laws is rejection of Yahuweh, then why isn't the rejection of His other Laws the rejection of Him? This is all sin to Yahuweh, and this is all a way of life that He wants us to live by, and how do we say that one sin is okay to live in while another sin isn't okay to live in, or that rejecting one Law that defines sin is

rejection of His way of life, while rejecting another Law that defines sin isn't a rejection of His way of life?

...

There is a union and dependence on each other, between being saved by Yeshua's grace and mercy and love for us, and the willingness to accept that grace and mercy and love that only comes out of us desiring to live the way that He does. And even though one can't be saved by works or living His Laws well enough, because there will always be that debt that must be paid for the things we have already done, one does become saved out of the desire to live His Laws, because it is that desire that brings us to the place of His grace. It is that desire to live right with Him, that brings us to the place of His grace that enables us to be right with Him.

...

But there is kind of another layer to all of this as well, which is the way that we have to interact with a real person in all of this. It's not just going to a machine or an ATM or something impersonal like that, and asking for a debt to be forgiven. Our Creator is a real person that we are interacting with, and that brings all kinds of other things with it, like the humility it takes to come to Him and ask Him for help with things we are unable to do. If we are proud in our hearts, it's not easy for us to let someone else help us, because that means being beneath someone and being dependent on someone else. It's hard to live a life of humility. But there are also other things too like, are we willing to surrender to Him as a person and let Him be our King, deciding for us what we should do with our lives? Can we humble ourselves before Him as our King, or are we going to be proud and try to do things our own way, living our own life? Will we let Him be the Lord of our lives, or do we want to be the lord of our lives? Do we want to try to live the Torah and be perfect on our own, or are we willing to trust Him with our perfection, and let Him live the Torah through us in His ability, by surrendering to Him in every part of our lives?

It really is the question of Him as a person, because He's not just an idea, or a principle to live by, or a set of Laws to live by. He is the original person that we are made in the image of, with His own thoughts and ideas, and His own emotions. He is real, and we are going to live with Him, this person who created us, forever. Are we willing to come to this person, and let this person rule over us, and be a close and intimate part of our lives, just as we are His? Do we want to be in a relationship with Him that is like a marriage relationship, as He talks about our relationship with Him being in so many places of the Bible? Because this is the real question. It's not just, "do we want to live in a place where everyone has true love for each other?" It's, "Do we want to live with Him and in His kingdom and be in a marriage kind of intimacy with Him, where everyone also has true love for each other?" And as said before, this is really the question that He sets before us through the Torah, but also through coming to Him in humility and asking Him to make us right with Him again. Do you want to live and be with Me forever?

...

It's not hard to know what sin is and what actions we take are going to separate us from Yahuweh. It may be hard to stop choosing sin, because a lot of times we choose sin out of desiring to make ourselves feel better, but it's not hard to know what it is, since Yeshua already defined it for us in His Torah, which are His books of Laws made for the exact purpose of defining sin. So if we want to know where the sin

is in our life, or if we want to know if something we do is sin, all we have to do is go to the books of Laws Yeshua gave that define sin, and live the way that He talks about living.

...

One of the interesting things about the Torah and Yahuweh's Laws is the way that we seem to all have our particular way that we still want to be able to sin and our own particular Laws we still want to be able to break. For instance, we may recognize things like murder and adultery and rape as wrong, but we still want to be able to steal from others. Or we may recognize things like stealing and murder and rape as wrong, but we still want to be able to commit adultery. Or we may recognize charging interest on loans and stealing and bearing false testimony against others as wrong, but we still want to be able to live a homosexual lifestyle. Or maybe we believe all of those things are wrong and the vast majority of the things Yahuweh is against as good things to be against, but we still want to be able to eat our pork and unclean meats. Or maybe we believe adultery is wrong, but we still want to be able to divorce our spouse for other reasons and go through many multiple marriages, trying to use others to make ourselves feel better. Whatever it might be, we tend to always have something that we still want to do, and some way that we want to break Yeshua's Laws, even though we may recognize other Laws are good to follow and live. And I think from Yeshua's perspective, the question He is asking is, "is there anyone who wants to live in all of My Laws?" Even if we may not know all of His Laws, or know that we should live in all of His Laws at the time of our death, "is there anyone who would be willing to live in all of My Laws and all of my way of life, forever with Me in heaven, when you do know what My way of life is? Would you give up all of the sin, from the smallest to the greatest, forever?" And that is really the question of the entire Bible and the entire history of mankind. "Is there anyone who wants to fully live the way that I do? And not just partially, but fully?"

...

Believing that Paul and the disciples taught abolishing the Torah, and that following Yahuweh's Laws doesn't matter anymore.

As talked about before in the previous section, one of the big problems with this whole idea that Paul and the disciples taught abolishing Yahuweh's Laws or taught that living in them doesn't matter anymore and we can pick and choose what Laws we like following, is that Yeshua our Creator and King in Matthew 5 specifically says He did not come to abolish or take away His Laws from being valid, furthermore, He not only says His laws will be valid until the end of this heaven and earth, He also says that anyone breaking even the least of His Laws and teaching others to do so as well will be the least in His kingdom. Which of course puts this whole idea into quite a predicament, because if this idea is true that Paul and the disciples taught we don't have to obey not only the least of Yahuweh's Laws, but also the greatest of His Laws, and that the entire Torah doesn't matter anymore, then we also must believe they will be the very least in Yahuweh's kingdom, and we too will be the least in His kingdom for following Paul and disciples, and teaching others the same idea.

----- Matthew 5

17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

18 For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

19 Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

But even further than this, when we look at the other verses talked about in Matthew 7 and Luke 13, that are all about Yeshua telling us Christians who believe in Him to depart from Him because of our Law breaking, if Paul and the disciples taught that it's okay to break Yahuweh's Laws and the Law doesn't matter anymore, then it means they were actually helping people to become the ones that Yeshua tells to depart from Him. It means they taught a completely false and deceptive doctrine that actually puts people at complete odds with Yahuweh our Creator. The other problem we have is that if Paul or the disciples taught living in Law-lessness and abolishing Yahuweh's Laws, and lived that way themselves, it means they themselves are actually the ones Yeshua tells to depart from Him, even though they had done mighty miracles and works in His name and prophesied in His name.

----- Matthew 7

21 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

Luke 13

22 And He went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then one said to Him, “Lord, are there few who are saved?”

And He said to them,

24 “Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.

25 When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘Lord, Lord, open for us,’ and He will answer and say to you, ‘I do not know you, where you are from,’

26 then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’

27 But He will say, ‘I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.’

28 There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.

As we look at the prophecy in Zachariah 14, we see a similar thing here as well. Because in this prophecy, it talks all about Yeshua’s eternal reign here on earth and, very importantly, the way that He will expect everyone on earth to come to the New Jerusalem and celebrate His Feast of Tabernacles that He originally gave in the Torah. So the problem we have here is that, if Paul and the disciples taught abolishing the Torah and doing away with the Laws found in the Torah, including Yahuweh’s Laws about His Feast of Tabernacles, then it means they were actually taking away something that Yahuweh Himself talks about restoring in His eternal reign on the earth. It again puts them directly against Yahuweh, because whereas this belief says Paul and the disciples taught taking away Yahuweh’s Laws and abolishing them, right here we see that after Yeshua has died on the cross and after He has come to set up His reign on the earth, He is actually restoring His Laws to us and causing us to live in them again. Basically, He is undoing all the work this idea says Paul and the disciples did, and undoing what this idea says Paul and the disciples taught and lived themselves.

Zachariah 14

16 And it shall come to pass *that* everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles.

17 And it shall be *that* whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain.

18 If the family of Egypt will not come up and enter in, they *shall have* no rain; they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles.

19 This shall be the [i]punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles.

-[i] Lit. *sin*

This same thing can also be seen in Malachi 3 and 4 as well, which is a prophecy Yahuweh gave about His coming at the end of this world. Starting in chapter 3, verse 13, we first read about how the nation of Israel at the time were saying that it seemed worthless to follow Yahuweh and live according to His ordinances and Laws. Saying things like, “What profit *is it* that we have kept His ordinance, and that we have walked as mourners before the LORD of hosts,” because it seemed to them that those who broke His Laws or ordinances, and did wrong and didn’t follow Yahuweh, were blessed in this world, and there seemed to be no judgment from Yahuweh upon those who didn’t care about His Laws. Basically, it

seemed like there wasn't any difference between those who lived according to His ordinances and Laws, and those who didn't live according to His ordinances and Laws.

To this, Yahuweh then responds by giving this prophecy about His coming and how, at that time, He will make a very clear difference between those who follow Him and those who don't, those who live their lives according to His ordinances and those who don't, and the way that, "all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up." Right after this in chapter 4, verse 4, He then also gives a very key instruction for us to, "Remember the Law of Moses, My servant, which I commanded him in Horeb for all Israel, *with the* statutes and judgments."

So putting this together now, basically what we have is Yahuweh saying that at the end of the world, at a date that is not only after He has died on the cross for us, but also after even the moment we are in right now, he's going to divide between the righteous and the wrong, those who live by His Laws and ordinances and those who don't, and that we are to, "Remember the Law of Moses, My servant, which I commanded him in Horeb for all Israel, *with the* statutes and judgments," and live in His Laws that we have forgotten, because this will be the dividing line.

One can see where, again, if Paul and the disciples taught doing away with Yahuweh's Laws, and that is the right way to live life, then one has to ask the question of, why is Yahuweh talking about remembering His Laws at the end of the world, and undoing what this belief about Paul and the disciples says is the right thing to do? If His Laws don't matter, and living in them doesn't matter, and there is no such thing as doing wrong anymore because there are no Laws that define right and wrong, why is Yahuweh telling the nation of Israel He is going to make a distinction between those who follow His ordinances and those who don't at the end of the world, and that He is basically going to restore the rightness of His Laws? And whereas we believe Paul and the disciples put down Yahuweh's Laws, and taught they were some old thing that isn't needed anymore, we see here Yahuweh celebrating His laws, and esteeming those who have chosen to live in His Laws, even going as far into the future as when He comes and ends this world.

One can see how there is a disconnect here between how Yahuweh sees His Laws and ordinances, and what we believe Paul and the disciples taught about His Laws and ordinances.

Malachi 3

13 "Your words have been [c]harsh against Me,"

Says the LORD,

"Yet you say,

'What have we spoken against You?'

14 You have said,

'It is useless to serve God;

What profit *is it* that we have kept His ordinance,

And that we have walked as mourners

Before the LORD of hosts?

15 So now we call the proud blessed,

For those who do wickedness are [d]raised up;

They even tempt God and go free.' "

16 Then those who feared the LORD spoke to one another,

And the LORD listened and heard *them*;

So a book of remembrance was written before Him

For those who fear the LORD
And who [e]meditate on His name.
17 “They shall be Mine,” says the LORD of hosts,
“On the day that I make them My jewels.[f]
And I will spare them
As a man spares his own son who serves him.”
18 Then you shall again discern
Between the righteous and the wicked,
Between one who serves God
And one who does not serve Him.
-[c] Lit. *strong*
-[d] Lit. *built*
-[e] Or *esteem*
-[f] Lit. *special treasure*

Chapter 4

1 “For behold, the day is coming,
Burning like an oven,
And all the proud, yes, all who do wickedly will be stubble.
And the day which is coming shall burn them up,”
Says the LORD of hosts,
“That will leave them neither root nor branch.
2 But to you who fear My name
The Sun of Righteousness shall arise
With healing in His wings;
And you shall go out
And grow fat like stall-fed calves.
3 You shall trample the wicked,
For they shall be ashes under the soles of your feet
On the day that I do *this*,”
Says the LORD of hosts.
4 “Remember the Law of Moses, My servant,
Which I commanded him in Horeb for all Israel,
With the statutes and judgments.
5 Behold, I will send you Elijah the prophet
Before the coming of the great and dreadful day of the LORD.
6 And he will turn
The hearts of the fathers to the children,
And the hearts of the children to their fathers,
Lest I come and strike the earth with a curse.”

So as we look at these things that our Creator talks about, one can see the kinds of problems the whole idea that Paul and the disciples taught abolishing Yeshua's Laws and that living within them doesn't matter anymore, creates. And the problem is that if these things really are true, then because of what our Creator so clearly says in all of these places and other places of the Bible, there are other things that also become true as well. Mainly, that Paul and the disciples turned completely away from Yeshua and His ways and became completely false prophets and teachers, who Yeshua says He will tell depart from Me, I never knew you, workers and teachers of Law-lessness. Because this is just the reality that if one

teaches doing away with Yahuweh's Laws, that makes one a teacher of Law-lessness and being without His Laws. It really does put Paul and the disciples at complete odds with Yeshua in pretty much every way imaginable, and if we think about the way that Yeshua's Laws came out of who He is as a person and how He thinks about life and the things that are in our Creator's heart, for us to say that Paul and the disciples taught abolishing His Laws is basically the same as saying they taught abolishing Yeshua Himself, because His Laws are who He is and what is in His heart.

And while one could say something like that Yeshua didn't actually mean what He said when He said all of those different things above, and one could try to use that idea to get around the fact of it meaning Paul and the disciples became false teachers, the problem here is that in order for this to be true, one must also then call Yeshua our Creator a liar, because it means He wasn't actually telling the truth when He said these things talked about above. When someone says something like, "all of My Laws, my entire Torah, will be the standard to live by until the very Heavens and Earth have passed away, and that anyone who teaches breaking even the smallest of My Laws will be the least in My kingdom," there isn't any way of getting around the directness of that, and the clarity of that, without also then saying it was all just a flat out lie He was telling. Or when He says in Luke, "Depart from Me, all you workers of iniquity," and in Matthew, "depart from Me, you who practice lawlessness," that is about as severe a way as is possible that He could ever emphasize how hugely important His Laws are to Him. It is eternal separation from Him, and there is no way to lessen that kind of directness and severity without also saying He was completely lying about all of it. What could one ever say, that He didn't really mean that He would say depart from Me, and that in actuality, everything is going to be perfectly fine and we can be as Law-less as we want? That it was all just a big farce?

This is of course something He would never do, but the problem is that if we do try to lessen what He is talking about and say that it's okay to abolish His Laws and that He wants us to live like that, then this is what we must believe about Yeshua as well. That He didn't tell the truth in these verses. And there is no way of getting around having to believe that.

One could also of course say that these parts weren't things Yeshua originally said and they were added in by either the disciples or someone else later on in history, but the problem here is that, again, this isn't the only place that Yahuweh talks about these kinds of things in the Bible. It's throughout the entire Bible that He talks about the importance of living by His Laws, and this concept is what almost the entire Bible is even about. From beginning to end, it's about us as people choosing either sin or righteousness, Law-lessness or Law-fullness, and both the difficulty of that choice, and the consequences good or bad of that choice. And one sees throughout the entire Bible the way that Yahuweh is always trying to bring people back into Law-fullness and living in His Laws and ways, and one sees where the person He is saying these things in the gospels is the same person He is throughout all of the Bible. So much so that it would be completely out of character for Yahuweh to not say these as He walked on the earth in the Gospels.

So the problem we have here is that if we believe Yeshua didn't say these things because we believe He is for abolishing the Torah and His own Laws, just the same as we believe Paul and the disciples are for abolishing the Torah and His Laws, then we must also throw out who He is as a person throughout the entire rest of the Bible as well, and believe the entire Bible is false, because this is who He is throughout the entire rest of the Bible. These things our Creator says aren't just some off the cuff thoughts or random things one finds here in the Gospels. This is who He is. The reason why He talks about there being consequences for not living in His Laws of true love, and consequences for us choosing to live a life that is against true love, is because there actually are consequences He brings for it, and consequences He has already brought for it throughout the entire history of this earth and mankind. And

the only way to deny that fact of who He is here in the Gospels is to deny that fact of who He is in the entire rest of the Bible as well.

And we could of course do that, and deny that He actually is who He says He is in the Bible, but this really creates another problem as well, which is, by doing so, it means we have then also created a completely non-existent God that one can find absolutely no where in reality, and who only exists in our own imaginations. It basically means creating a completely imaginary God in our own image, who is only what we believe He should be and want Him to be, rather than any kind of reality of who He actually is. And this in the end is what we mostly do indeed do as we try to believe His Laws don't matter anymore. We create a God in our own minds who we like, and is like us, in the process rejecting who He Himself says He is, and rejecting the reality of all that He has done on the earth with us as people and nations.

So here too, one can see the kinds of problems we have with this idea as well, and I think one can see how there really are no good options here. Either we say Paul and the disciples taught abolishing Yahuweh's Laws, thereby making them at complete odds with Him and workers of Law-lessness; or we say Yeshua didn't mean what He said and try to abolish His Laws that way, but then also have to call Him a liar; or we say that He never actually said those things in the first place, thereby having to throw out who He is as a person in the entire rest of the Bible as well, and create a false Yeshua who only exists in our own imagination. One can see how there really are no good options here, because no matter what one believes or what way one tries to lessen Yahuweh's Laws or tries to abolish His Laws or say they don't matter anymore, there is always something else one has to believe as well that really does put one in direct odds with our Creator, because our Creator has never been against His own Laws that He gave us.

However, after saying all of that, there is another option that doesn't have all of these problems, and that one doesn't have to create a false god to believe in, or call Yeshua a liar, or even believe that Paul and the disciples taught things that are directly against Yeshua. This being, to just accept the reality that Paul and the disciples didn't actually teach abolishing the Torah or the Laws found in the Torah, and it's only our interpretations of the things they taught that have led us to believe such things. That basically, our interpretations are the problem, rather than Paul and the disciples' teachings being the problem. And as one looks at the things they taught from this perspective, this is actually the reality one finds, and it's amazing how accepting Yeshua as He is instead of trying to change Him into things He's not, and accepting His Laws instead of trying to find a way around them, really does take away all of these problems.

So with all of these things in mind, let us now take a look at the things they taught, and take a look at the verses we use to say Yeshua's Laws don't matter anymore.

Eating unclean meat

Acts 10

1 There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian [a]Regiment,

2 a devout *man* and one who feared God with all his household, who gave [b]alms generously to the people, and prayed to God always.

3 About [c]the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, “Cornelius!”

4 And when he observed him, he was afraid, and said, “What is it, lord?”

So he said to him, “Your prayers and your alms have come up for a memorial before God.

5 Now send men to Joppa, and send for Simon whose surname is Peter.

6 He is lodging with Simon, a tanner, whose house is by the sea. He[d] will tell you what you must do.”

7 And when the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier from among those who waited on him continually.

8 So when he had explained all *these* things to them, he sent them to Joppa.

9 The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about [e]the sixth hour.

10 Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance

11 and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.

12 In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.

13 And a voice came to him, “Rise, Peter; kill and eat.”

14 But Peter said, “Not so, Lord! For I have never eaten anything common or unclean.”

15 And a voice *spoke* to him again the second time, “What God has [f]cleansed you must not call common.”

16 This was done three times. And the object was taken up into heaven again.

17 Now while Peter [g]wondered within himself what this vision which he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon’s house, and stood before the gate.

18 And they called and asked whether Simon, whose surname was Peter, was lodging there.

19 While Peter thought about the vision, the Spirit said to him, “Behold, three men are seeking you.

20 Arise therefore, go down and go with them, doubting nothing; for I have sent them.”

21 Then Peter went down to the men [h]who had been sent to him from Cornelius, and said, “Yes, I am he whom you seek. For what reason have you come?”

22 And they said, “Cornelius *the* centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you.”

23 Then he invited them in and lodged *them*.

On the next day Peter went away with them, and some brethren from Joppa accompanied him.

24 And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends.

25 As Peter was coming in, Cornelius met him and fell down at his feet and worshiped *him*.

26 But Peter lifted him up, saying, “Stand up; I myself am also a man.”

27 And as he talked with him, he went in and found many who had come together.

28 Then he said to them, “You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean.

29 Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?”

30 So Cornelius said, [i]“Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

31 and said, ‘Cornelius, your prayer has been heard, and your [j]alms are remembered in the sight of God.

32 Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. [k]When he comes, he will speak to you.’

33 So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God.”

34 Then Peter opened *his* mouth and said: “In truth I perceive that God shows no partiality.

35 But in every nation whoever fears Him and works righteousness is accepted by Him.

36 The word which *God* sent to the [l]children of Israel, preaching peace through Jesus Christ—He is Lord of all—

37 that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached:

38 how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.

39 And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom [m]they killed by hanging on a tree.

40 Him God raised up on the third day, and showed Him openly,

41 not to all the people, but to witnesses chosen before by God, *even* to us who ate and drank with Him after He arose from the dead.

42 And He commanded us to preach to the people, and to testify that it is He who was ordained by God *to be* Judge of the living and the dead.

43 To Him all the prophets witness that, through His name, whoever believes in Him will receive remission[n] of sins.”

44 While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.

45 And [o]those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.

46 For they heard them speak with tongues and magnify God.

Then Peter answered,

47 “Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as *we have?*”

48 And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.

-[a] *Cohort*

-[b] *charitable gifts*

-[c] 3 p.m.

-[d] NU, M omit the rest of v. 6.

-[e] Noon

-[f] Declared clean

-[g] *was perplexed*

-[h] NU, M omit *who had been sent to him from Cornelius*

-[i] NU *Four days ago to this hour, at the ninth hour*

-[j] *charitable gifts*

-[k] NU omits the rest of v. 32.

-[l] Lit. *sons*

-[m] NU, M *they also*

-[n] *forgiveness*

-[o] The Jews

Acts 11

1 Now the apostles and brethren who were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter came up to Jerusalem, those of the circumcision contended with him,

3 saying, “You went in to uncircumcised men and ate with them!”

4 But Peter explained *it* to them in order from the beginning, saying:
5 “I was in the city of Joppa praying; and in a trance I saw a vision, an object descending like a great sheet, let down from heaven by four corners; and it came to me.
6 When I observed it intently and considered, I saw four-footed animals of the earth, wild beasts, creeping things, and birds of the air.
7 And I heard a voice saying to me, ‘Rise, Peter; kill and eat.’
8 But I said, ‘Not so, Lord! For nothing common or unclean has at any time entered my mouth.’
9 But the voice answered me again from heaven, ‘What God has cleansed you must not call common.’
10 Now this was done three times, and all were drawn up again into heaven.
11 At that very moment, three men stood before the house where I was, having been sent to me from Caesarea.
12 Then the Spirit told me to go with them, doubting nothing. Moreover these six brethren accompanied me, and we entered the man’s house.
13 And he told us how he had seen an angel standing in his house, who said to him, ‘Send men to Joppa, and call for Simon whose surname is Peter,
14 who will tell you words by which you and all your household will be saved.’
15 And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning.
16 Then I remembered the word of the Lord, how He said, ‘John indeed baptized with water, but you shall be baptized with the Holy Spirit.’
17 If therefore God gave them the same gift as *He gave* us when we believed on the Lord Jesus Christ, who was I that I could withstand God?”
18 When they heard these things they became silent; and they glorified God, saying, “Then God has also granted to the Gentiles repentance to life.”

As far as this writing goes, probably one of the most interesting thing about this whole experience Peter has is simply the fact that not once does he ever say or believe the vision has anything to do with eating unclean meat. One can look through the entire experience, and see this for themselves that there is nothing within about eating unclean meat. And instead, all that one finds is the true revelation Peter was given, which he himself describes in chapter 10, verse 28, that, “You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean.” What Yahuweh was showing Peter through the vision was simply that there is no longer a separation between the Jewish people and the Gentiles as there had been for over a thousand years previously, and that Yeshua does not want him to see the Gentiles as unclean, and this is the entire revelation without anything more added to it. Then after this and as part of this, we read in verse 44 that while Peter is telling these Gentile people about Yeshua, His Spirit pours down upon them, and they speak in tongues just like the disciples and the ones who were with them in the Upper Room in Acts 2, which proved that us ethnically Gentile people were no longer common or unclean, and that His Spirit dwelling within us is for everyone.

Acts 10

24 And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends.
25 As Peter was coming in, Cornelius met him and fell down at his feet and worshiped *him*.
26 But Peter lifted him up, saying, “Stand up; I myself am also a man.”
27 And as he talked with him, he went in and found many who had come together.
28 Then he said to them, “You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean.

29 Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?"

30 So Cornelius said, [i]"Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

31 and said, 'Cornelius, your prayer has been heard, and your [j]alms are remembered in the sight of God.

32 Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. [k]When he comes, he will speak to you.'

33 So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God."...

...44 While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.

45 And [o]those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.

46 For they heard them speak with tongues and magnify God.

-[i] NU *Four days ago to this hour, at the ninth hour*

-[j] *charitable gifts*

-[k] NU omits the rest of v. 32

-[o] The Jews

Now again, where is the part in all of this where Peter says, "unclean animals are now clean, and Yahuweh wants us to eat all of the creatures He made?" It's simply not there. We interpret his vision as being about unclean meat, because we want to be able to eat pork or shrimp or snails or snake or horse or monkey or, insert the meat you want to eat here, as being perfectly fine to eat and not a sin to eat. But Peter never says that is what the vision is about, and neither does our Creator ever say that is what the vision is about. We can even see in the vision that He showed Peter the sheet of unclean animals three times, and there were also three unclean Gentiles who came to Peter's door right after the vision happened, which shows Yeshua making a direct correlation between the sheet of unclean animals and the three people who were unclean, rather than anything about the unclean animals themselves. It very simply was never about eating unclean animals.

And interestingly, there is actually a way to prove this is true and that not even our Creator was trying to say eating unclean animals is okay, by using things we can see even in today's world. Because the thing we have to remember about the vision is that what Peter was shown was the entire spectrum of unclean animals. It wasn't just the pork and shrimp that we mostly want it to be about. It was instead, "all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air," which would cover pretty much all of the unclean animals except unclean fish. And the reason why this is important is because, it means it should be perfectly fine to eat all kinds of monkey, centipedes, spiders, snakes, bats, frogs, vultures, dogs, cats, etc. It should be perfectly fine to eat all unclean meat, just as we believe Yahuweh is saying through the vision. Yet, what we see in today's world is that it's not actually fine to eat all of these things, and there are diseases and parasites and poisons one can get from eating these things.

For example, if one were to look up the disease called Trichinosis, which is caused by a certain bacteria, one finds that the primary way this bacteria is transmitted to people is through eating under cooked pig meat, and to a lesser extent, the meat of other omnivore and carnivore animals like bear, crocodile, tiger, wild boar, walrus, etc., which in the end, are all unclean meats, and there actually is not a problem with this parasite when eating any of the clean meats. So the question we have to ask ourselves is, why is it only these unclean meats that have the problem of this parasite associated with them? We can also look

up rabbits, another unclean animal, and find out there is a very contagious bacteria called Tularemia, or “rabbit fever”, that one can get from even touching an infected animal with bare skin, let alone trying to eat it. This affects primarily rabbits, but it also affects other rodents as well, which are also all unclean animals.

...

Going in a different vein, if one were to look up the way “the Black Death” or bubonic plague spread during the 1300s, even though it spread because of contact with an infected person’s bodily fluid as well as through their breath, another one of the primary ways it spread was through the bite of infected rats, as well as fleas that had become infected from the rats. This of course wasn’t about eating the rats, but it is again two unclean animals, both the rats and the fleas, spreading disease. One can also see a similar thing when one looks up Lassa Fever, which is spread through being in contact with the urine of a particular kind of African rat, that is also an unclean animal. If one looks up something like “Ebola outbreak 2014”, one can again see the same thing here as well where it is believed the first person to be infected with Ebola was infected by wild bats, which are again unclean animals. Even COVID-19 that shut down the world. There is of course a lot of controversy over whether or not it was made in a lab, which I won’t go in to, but something that can be known for sure is that the first known cases of the virus came from people shopping at a meat market that sold all kinds of unclean meats for people to eat, and just like with all of these other diseases, there is a great possibility it came from an unclean animal.

If one looks up something online like, “how HIV AIDS started,” one should be able to find a Wikipedia article about it, and on there one can read all about how it is believed the most likely origin for HIV was from gorillas and chimpanzees in Africa during the late 1800’s, which are again both unclean animals. As one keeps reading, one can also see that the most likely way it got transmitted to people was through the killing and eating of these unclean animals, which is against Yahuweh’s Laws, and furthermore, since it a predominantly sexually transmitted disease, the most likely reason why it spread was because of colonial cities that started coming into existence in Africa, which brought along with them the lifestyle of prostitution and divorce and people having sexual relations with multiple people, rather than the tribal lifestyle that had been there in Africa where those sorts of things weren’t allowed. And what we see again is that it not only most likely came from unclean animals, but the reason it spread is also because of people choosing to break Yahuweh’s Laws and living in a way that is against His way of life.

...

Why is it that only unclean meats have all of these additional problems and diseases and this curse of death associated with them? There is something different about unclean animals that is still different even in our world today, and if Yahuweh has truly made the unclean animals clean, then this difference should not be here. There should not be this extra curse of this world, or death, associated with them.

...

The reason there is this aspect of death in doing these things, and bringing death upon us, is because it’s meant to stop us doing these things that are death, and will bring eternal death if we continue doing them. It’s to stop the sin.

...

We have to remember that the issue isn’t about only pork, or a few kinds of unclean meat we want to be able to eat. It is all unclean meat that is being talked about here in the vision, and if Yahuweh has truly made unclean meat into something that is clean, as our interpretations say, then there should no longer be any kind of curse of death associated with eating any kind of unclean meat. Yet as we look at the world today, we see that this isn’t actually the reality. There are still all kinds of diseases, or curses of

death, associated with eating unclean meat, including those few that we want to be able to eat, and still, even in our world today, the only meats that don't have these problems and curses associated with them, are the meats that Yahuweh talks about as being clean. This shows that there is still a difference between eating clean and unclean meat, and just as Peter never taught or believed the vision was about eating unclean meat, we can see that even from Yahuweh's perspective, the vision was not about eating unclean meat, because if it was, there would no longer be this curse of death and all of these diseases associated with eating it.

...

We try to single out these few unclean meats that we like eating and say that only these are now clean, but that's not the reality of what the vision would be about if it indeed is about unclean meat. The reality of the vision would be, every single unclean meat is now clean, and everyone should be eating monkey, and tiger, and dog, and lion, and horse, and snake, and snail, and rat, and mouse. Yet for the most part we don't do that, because in our hearts, we know there is something wrong with doing that, and because that Torah Yahuweh put within us that Paul talks about in Romans 2:15, says there is something wrong with doing that. It's because they are unclean meat and it is sin to eat them, and both the Laws He wrote down and the Laws He put within us agree that it is wrong. But if we know in our hearts that it is still wrong to eat all of these unclean animals, even in spite of the vision Yahuweh gave Peter, then why do we pick out a few unclean animals to eat and thereby decide to ignore what is written in our hearts about unclean animals? Or maybe a better way to put it, if we truly believe Peter's vision was about eating unclean meat, why do we go against his vision by not eating tiger meat, and monkey meat, and snake meat, and rat meat? If the vision was really about unclean meat, it should be perfectly fine to eat all of this stuff, and there should be no adverse affects, and no curse of death that comes from sin, and no problem of any kind eating it, because it should all be clean just like the pork and shrimp and other unclean meats we believe are clean, even though they still have that curse of death that comes from sin associated with eating them. Why do we have a double standard separating between unclean meats, if the vision was about unclean meat as a whole being okay to eat, as we say it is? Could it be because the vision wasn't about unclean meats, and one can still die from eating unclean meat because it is sin to eat it, and the only reason we are willing to eat some unclean meat is because we won't get as bad of a curse of sin eating some of them, and it doesn't actually have anything to do with us believing the vision was about unclean meats, but instead it is simply about our willingness to ignore what Yahuweh says as long as we don't die as badly?

Romans 2

12 For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law

13 (for not the hearers of the law *are* just in the sight of God, but the doers of the law will be justified;

14 for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,

15 who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*)

16 in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

...

Sin isn't at all the only reason for why we get sicknesses or diseases or have to deal with that curse of death. And both the testimony of Job who went through all that he went through in order to know Yeshua more, and the testimony of the blind man Yeshua healed who had been born blind purely for

Yeshua's glory rather than because of anyone sinning, prove this is true and that there are other reasons for why we have to deal with sickness and that curse of death and things going wrong. But it is quite amazing how sin is still one reason why we do get sick and have diseases and have to deal with that curse of death, and if we stop sinning, then we don't have to deal with that curse of death in those areas. If one doesn't sin by eating unclean meat, then one doesn't have to deal with all of the diseases that come from eating unclean meat. If one doesn't sin by engaging in all of the sexual sins, and one walks Yeshua's path of having sexual relations with only one person their entire life, the person you get married to, then one doesn't have to deal with things like HIV and all of the many other sexually transmitted diseases that come only because of living in sexual sin. There is indeed a path of life and a path of death, and eating unclean meat will always be part of that path of death, because it is sin, both in the past and still to this day. And there is no way to get around that undeniable fact of it being sin still to this day, because there is no way to get around the undeniable fact of having to deal with that curse of death that comes along with sin whenever we try to eat of it, even still to this day.

...

One might ask, why did Yeshua show the vision to him this way if it wasn't actually about eating unclean meat? And I guess the response might be that we probably won't know until we can ask Him face to face and can see things from His perspective. But one possibility is for the same reason Judges 3 talks about Yeshua leaving the pagan nations around Israel without destroying them when they went in to possess the land of Canaan, and the way that it was to expose whether the people would follow Him or follow after the other nations' worship of demons, exposing what was really in their hearts in the process.

Judges 3

1 Now these *are* the nations which the LORD left, that He might test Israel by them, *that is*, all who had not [a]known any of the wars in Canaan

2 (*this was* only so that the generations of the children of Israel might be taught to know war, at least those who had not formerly known it),

3 *namely*, five lords of the Philistines, all the Canaanites, the Sidonians, and the Hivites who dwelt in Mount Lebanon, from Mount Baal Hermon to the entrance of Hamath.

4 And they were *left*, *that He might* test Israel by them, to [b]know whether they would obey the commandments of the LORD, which He had commanded their fathers by the hand of Moses.

5 Thus the children of Israel dwelt among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

6 And they took their daughters to be their wives, and gave their daughters to their sons; and they served their gods.

-[a] *experienced*

-[b] *find out*

Would Yeshua intentionally do something in a way that we could interpret it as Him saying it's okay to break His Laws? With the way He left the nations around Israel to show what was in their hearts, it is entirely possible, and for about two thousand years, it definitely has shown what is really in our hearts. Whether we would listen to Him by obeying His Laws that He Himself said will not pass away until the earth passes away in Matthew 5, or if we would instead choose to disobey Him by eating the unclean meat He says He is against us eating and is a sin to eat. Deceptions only affect us if we actually want what we are being deceived into gaining, and if we choose them, it really does expose what is in our hearts. However, just because the vision has things in it that one could interpret it as being about eating

unclean meat, doesn't mean we have to interpret it that way, and just like Peter who never ate unclean meat and never interpreted it that way, we too can choose to ask Yahuweh His actual intention, rather than eat unclean meat, and rather than be deceived by what is in our own hearts.

Matthew 5

17 "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.

18 For assuredly, I say to you, till heaven and earth pass away, one [b]jot or one [c]ittle will by no means pass from the law till all is fulfilled.

19 Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great in the kingdom of heaven.

20 For I say to you, that unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

-[b] Gr. *iota*, Heb. *yod*, the smallest letter

-[c] The smallest stroke in a Heb. letter

...

Conclusion

Romans 2

12 For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law

13 (for not the hearers of the law *are* just in the sight of God, but the doers of the law will be justified;

14 for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,

15 who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*)

16 in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

If Paul truly advocated for the abolishing of Yahuweh's Laws, then why does he say in this letter, in verse 13, that it's only the doers of the Law that will be justified and saved? If Paul truly preached the abolishing of Yahuweh's Laws and that we do not have to do them, and he himself did not do them, then doesn't that mean in this letter he was saying that he himself was not saved? That he was not justified? How can Paul say that we don't have to do or live out Yahuweh's Laws, yet also say we are only justified if we do and live out Yahuweh's Laws, all in the same letter?

...

Even though Paul and the disciples never taught abolishing Yahuweh's Torah or Laws, if one still holds on to the belief that they did, the thing one still has to come to terms with is simply the fact that they

aren't the government. They aren't the King we serve and answer to, and they aren't the Judge who judges our life. And one can theorize or have whatever beliefs one wants to, but at the end of the day, if those beliefs don't line up with what the King and Judge says, then they are completely meaningless. They aren't going to help in that day of reckoning when we have to answer to the King for our going against what the King says, and our breaking of the King's Laws and the life we have lived. Paul and the disciples, or any person who teaches anything, aren't Yahuweh. Yahuweh is the only one who is Yahuweh, and if He says He did not come to abolish the Torah and the prophets, and that if we are workers of Law-lessness He will say to us, "Depart from Me," then we need to listen to Him, because He is the only one we answer to.

...

To follow Yahuweh, one must expect to be looked at as a fool before others, and be okay with being looked down on instead of esteemed by others.

Isaiah 55

8 “For My thoughts *are* not your thoughts,

Nor *are* your ways My ways,” says the LORD.

9 “For *as* the heavens are higher than the earth,

So are My ways higher than your ways,

And My thoughts than your thoughts.

One thing that can be quite difficult about going on the narrow path to life and following Yahuweh is a verse found in Isaiah 55:8, where Yahuweh says that, “My thoughts *are* not your thoughts, nor *are* your ways My ways. For *as* the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” And what makes this verse so difficult for us is that, generally speaking, when we can’t understand why something is the way that it is, or we can’t understand why someone does something the way they do it when it seems to us there is a better way of doing it, we can’t make some kind of logical sense out of something, we usually always believe that thing we can’t understand or that way of doing something we can’t understand is either wrong or crazy or both. For instance, if someone around us does something in a certain way, and we feel we know a better way of doing it, yet they continue to do it the other way, we generally think they are wrong and crazy to continue doing it that way, simply because we can’t make logical sense of why they are doing it that way.

Or take for instance when something goes wrong in our bodies that makes life worse for us, and Yahuweh doesn’t heal us even though it seems like He so easily could. We generally believe He is wrong and/or crazy for doing that because we can’t understand someone who has the power to make life better, but then chooses to leave us in pain. However, if He reveals to us the bigger picture of what He is doing through whatever ailment it might be, and we can see and understand the reasoning behind it and understand that there was actually something good He was bringing about through our ailment, it all of a sudden changes and we no longer think it was crazy or wrong, but instead agree with Him that it actually was right to not be healed in that case because being healed would have been a worse path for us to go on. Our perception changes simply because we can understand the reasoning behind it and our minds can make logical sense of it, and it’s just human nature to believe that things we can’t understand are wrong and crazy.

Bearing these things in mind, the problem we then run into with following Yahuweh is that He specifically says His ways are not our ways, and His thoughts are as high above our thoughts as the heavens are high above the earth. And when one takes into account that the heavens He is referring to are stars and galaxies, and that at the time of this writing, the farthest known galaxy from earth is named HD1 and is believed to be around 13.5 billion light years away from earth, it means His thoughts are extremely higher than our thoughts on a magnitude we can’t even comprehend. And what He is basically saying is that the chasm or gulf between our thoughts/ways we live and His thoughts/ ways He lives is so vast that there is no way to bring them together, unless He Himself breaches that chasm and gives us the wisdom to understand His thoughts and ways.

But what this of course means for us as people is that we are going to pretty much always believe that what He is doing is wrong or crazy, simply because it’s so impossible for us to understand His reasoning behind it and make logical sense out of it, or at least we will until He gives us the ability to understand it

and we can see things from His perspective. But even more than this, if one chooses to then follow and obey Yahuweh, doing things according to His thoughts and His ways that can't be understood and one can't make logical sense behind, it means we ourselves will pretty much always be looked at as crazy and doing the wrong thing as well. And it's simply because we are having to do things in a way that no one can understand the reasoning behind or make logical sense of except for Yahuweh, since He has such a greater ability to perceive and understand things that we are just unable to perceive and understand from our very limited perspective. The funny thing too is that, until He reveals to us His perspective on things, many times we ourselves won't even understand the reasoning behind what we are doing or what is happening in our lives either, and we ourselves may think He is wrong and crazy to have us do a certain thing or to have allowed a certain thing to happen in our lives. But it's also at these times that our trust in Him and love for Him comes into play as we choose to obey Him and keep walking on the path of life with Him, even though we may not understand where we are going, and even though other people may think we are wrong and crazy for what we are doing in obeying Yahuweh. And in the end, the choice that we really have to make is to love Him even more than the love and acceptance we would gain from people by doing things logically according to our own ways and thoughts or other people's ways and thoughts.

As far as what can be found about all of this in the Bible goes, one of the really neat things about having the Bible is that it allows one to see so many different people's interactions with Yahuweh throughout time, and as one sees the same sort of things happening in people's lives even though they may have lived hundreds or thousands of years apart from each other, one also starts to see a consistent way that Yahuweh does things, which reveals a bit about His character and something about who He is. But also at the same time, since as He says in Malachi 3 that He doesn't change, it reveals a bit about what your own life might be like as well if you choose to follow Him, since you will be interacting with the same person that they were.

Malachi 3:6

4 "Then the offering of Judah and Jerusalem will be pleasant to the LORD, as in the days of old, as in former years.

5 And I will come near you for judgment; I will be a swift witness against sorcerers, against adulterers, against perjurers, against those who exploit wage earners and widows and orphans, and against those who turn away an alien— Because they do not fear Me," says the LORD of hosts.

6 "For I *am* the LORD, I do not change; therefore you are not consumed, O sons of Jacob.

7 Yet from the days of your fathers you have gone away from My ordinances and have not kept *them*. Return to Me, and I will return to you," says the LORD of hosts.

"But you said,

'In what way shall we return?'

So keeping this in mind, one of these things that can be seen being played out time and time again in people's lives is just the fact that so many things Yahuweh asked people to do, and so many things that happened in the Bible, look completely crazy and wrong and foolish to the logic of our own minds. Which, in the end, not only shows how this whole idea of looking foolish and crazy to other people really is a true concept that really does happen as one chooses to follow Yahuweh, but it also gives a bit of encouragement as well because we can know that the path we go on is such a well walked path that pretty much all of the people who followed Yahuweh in the Bible walked as well. And as one looks in the Bible, the amazing thing is how one can see this happening even at the very beginning of the Bible with almost the very first person who is talked about as being righteous, which would be Noah.

It's difficult to know just how long it took Noah to build the Ark. Some say it took about 120 years because of a verse in Genesis 6:3 where Yahuweh says, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years," then right after it talks about Yahuweh being sorry He made man and telling Noah to build the ark because He is going to destroy the earth. So it would appear that Yahuweh is giving a kind of count down before He destroys the earth, and also telling Noah to build the ark at about that time as well, but it's hard to know for sure if that is the correct way of looking at it or not since it never specifically says what year of Noah life he started building it in the same way that it does give a specific year the flood came.

However, the main thing is just the fact that Yahuweh asked him to prepare for a flood so huge, it was going to cover the entire earth in water, which is a completely crazy thing to do because logically, there is no way that something like that could ever, ever happen. Even just thinking about the amount of water it would take to cover things like mountains that are thousands of feet high, is so huge, that one would never think it could happen, because in order for it to happen, the entire rest of the earth would have to be covered in thousands of feet of water as well. So one would have to wonder, where does all of that water even come from? To the logic of our own minds, it's completely crazy to even consider such a thing, and however long Noah spent building the ark, he would have looked completely crazy the entire time. And this is evidenced just by the fact that no one else on earth ever built their own ark, which would have only happened because they thought it was unnecessary and illogical to do so. Yet in the end, the flood did come and I'm sure Noah was quite glad he obeyed, even in the face of being looked at as wrong and crazy and foolish to everyone around him.

But even more than this, transporting what Yahuweh asked Noah to do into our time, one has to wonder what any of us would think about someone who started building a giant boat because he believed Yahuweh told him the entire earth was going to be destroyed in a flood. How crazy and foolish and wrong would any of us say that person was? One can only imagine the kind of criticism that person would have to endure from both Christians and non-Christians alike, as well as the criticism and rejection that we ourselves would give if we didn't go to Yahuweh first and ask what His thoughts were about it.

So right off the bat here with almost the first person the Bible talks about as being righteous, one can see the way that the thing Yahuweh did in his life and asked him to do made him look wrong, foolish, and crazy to the other people around him. And it's simply because Yahuweh's ways and thoughts are so much higher than our ways and thoughts, and when we can't understand what He is doing, we look at both His ways and the person obeying His ways as wrong and crazy.

But there are also many other examples of this as well. People like Gideon who Yahuweh calls to fight the Phillistines. Yet Yahuweh doesn't do it in any kind of normal way. Instead He whittles down Gideon's army until it's so small it becomes completely and utterly inconsequential, and looking at this sort of thing through the logic of our own minds, it makes absolutely no sense at all why anyone would on purpose make an army smaller when they have no need to do so. And not just a little bit smaller either, but the vastly smaller amount of only 300 people out of 32,000 as it talks about in Judges 7:3-7, and vastly smaller than the enemy's army as well. Just like with Noah, there were probably also quite a few people there with Gideon who thought he was wrong and crazy for doing this as well, and some may have left even because of this.

However, from Yahuweh's perspective, it made perfect sense why He was whittling down Gideon's army to only 300 people, and it's because, as He talks about in Judges 7:2, if there had been too many

people, they would have claimed the glory for themselves and said that they had been the ones to defeat the Midianites. However, if there were only 300 people, there would be no way anyone could say they had been the ones that made it a victory, and instead, they would have to say that Yahuweh had not only done it, but that Yahuweh was the one true God as well, since there could be no other possibility. So looking at it from His perspective, one can see how it all of a sudden makes sense why Yahuweh was doing this, but at the same time, without His perspective, it makes no sense to the logic of our own minds.

Judges 7

1 Then Jerubbaal (that is, Gideon) and all the people who *were* with him rose early and encamped beside the well of Harod, so that the camp of the Midianites was on the north side of them by the hill of Moreh in the valley.

2 And the LORD said to Gideon, “The people who *are* with you *are* too many for Me to give the Midianites into their hands, lest Israel claim glory for itself against Me, saying, ‘My own hand has saved me.’

3 Now therefore, proclaim in the hearing of the people, saying, ‘Whoever *is* fearful and afraid, let him turn and depart at once from Mount Gilead.’ ” And twenty-two thousand of the people returned, and ten thousand remained.

4 But the LORD said to Gideon, “The people *are* still *too* many; bring them down to the water, and I will test them for you there. Then it will be, *that* of whom I say to you, ‘This one shall go with you,’ the same shall go with you; and of whomever I say to you, ‘This one shall not go with you,’ the same shall not go.”

5 So he brought the people down to the water. And the LORD said to Gideon, “Everyone who laps from the water with his tongue, as a dog laps, you shall set apart by himself; likewise everyone who gets down on his knees to drink.”

6 And the number of those who lapped, *putting* their hand to their mouth, was three hundred men; but all the rest of the people got down on their knees to drink water.

7 Then the LORD said to Gideon, “By the three hundred men who lapped I will save you, and deliver the Midianites into your hand. Let all the *other* people go, every man to his place.”

8 So the people took provisions and their trumpets in their hands. And he sent away all *the rest of* Israel, every man to his tent, and retained those three hundred men. Now the camp of Midian was below him in the valley.

9 It happened on the same night that the LORD said to him, “Arise, go down against the camp, for I have delivered it into your hand.

10 But if you are afraid to go down, go down to the camp with Purah your servant,

11 and you shall hear what they say; and afterward your hands shall be strengthened to go down against the camp.” Then he went down with Purah his servant to the outpost of the armed men who *were* in the camp.

12 Now the Midianites and Amalekites, all the people of the East, were lying in the valley as numerous as locusts; and their camels *were* without number, as the sand by the seashore in multitude.

13 And when Gideon had come, there was a man telling a dream to his companion. He said, “I have had a dream: *To my* surprise, a loaf of barley bread tumbled into the camp of Midian; it came to a tent and struck it so that it fell and overturned, and the tent collapsed.”

14 Then his companion answered and said, “This *is* nothing else but the sword of Gideon the son of Joash, a man of Israel! Into his hand God has delivered Midian and the whole camp.”

15 And so it was, when Gideon heard the telling of the dream and its interpretation, that he worshiped. He returned to the camp of Israel, and said, “Arise, for the LORD has delivered the camp of Midian into your hand.”

16 Then he divided the three hundred men *into* three companies, and he put a trumpet into every man's hand, with empty pitchers, and torches inside the pitchers.

17 And he said to them, "Look at me and do likewise; watch, and when I come to the edge of the camp you shall do as I do:

18 When I blow the trumpet, I and all who *are* with me, then you also blow the trumpets on every side of the whole camp, and say, '*The sword of the LORD and of Gideon!*' "

19 So Gideon and the hundred men who *were* with him came to the outpost of the camp at the beginning of the middle watch, just as they had posted the watch; and they blew the trumpets and broke the pitchers that *were* in their hands.

20 Then the three companies blew the trumpets and broke the pitchers—they held the torches in their left hands and the trumpets in their right hands for blowing—and they cried, "The sword of the LORD and of Gideon!"

21 And every man stood in his place all around the camp; and the whole army ran and cried out and fled.

22 When the three hundred blew the trumpets, the LORD set every man's sword against his companion throughout the whole camp; and the army fled to Beth Acacia, toward Zererah, as far as the border of Abel Meholah, by Tabbath.

23 And the men of Israel gathered together from Naphtali, Asher, and all Manasseh, and pursued the Midianites.

24 Then Gideon sent messengers throughout all the mountains of Ephraim, saying, "Come down against the Midianites, and seize from them the watering places as far as Beth Barah and the Jordan." Then all the men of Ephraim gathered together and seized the watering places as far as Beth Barah and the Jordan.

25 And they captured two princes of the Midianites, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb they killed at the winepress of Zeeb. They pursued Midian and brought the heads of Oreb and Zeeb to Gideon on the other side of the Jordan.

As for another example, you also have Joshua and the nation of Israel taking the city of Jericho in Joshua 6, only again, the way Yahuweh has them do it makes no sense to our logical mind. According to our thoughts and our ways, the way one normally takes a walled city is by either sieging it, or trying to directly attack it, because this is what makes the most sense to us. That in order to take a walled city, you have to either starve the people out and make them surrendur, or attack the city and overcome the inhabitants by force. No one would ever think that to take a walled city, you should have hundreds of thousands or possibly millions of people walk around it for days on end, then blow some ram horns, and at the sound of the priests blowing the rams horn and the people shouting, all of the walls will all of sudden crumble and you can just walk right in and take the city. This makes no sense to our logical minds. How on earth does blowing some ram's horns and people shouting make a huge stone wall fall down, which is made with stones that weigh thousands and thousands of pounds? That's just wrong and crazy to ever think something like that could happen. One also again just has to wonder how many people thought Joshua had lost his mind when he came and told everyone what the plan was for taking Jericho. Yet this is what Yahuweh asked them to do, and the walls did indeed fall down.

Joshua 6

1 Now Jericho was securely shut up because of the children of Israel; none went out, and none came in.
2 And the LORD said to Joshua: "See! I have given Jericho into your hand, its king, *and* the mighty men of valor.

3 You shall march around the city, all *you* men of war; you shall go all around the city once. This you shall do six days.

4 And seven priests shall bear seven trumpets of rams' horns before the ark. But the seventh day you shall march around the city seven times, and the priests shall blow the trumpets.

5 It shall come to pass, when they make a long *blast* with the ram's horn, *and* when you hear the sound of the trumpet, that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him."

6 Then Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD."

7 And he said to the people, "Proceed, and march around the city, and let him who is armed advance before the ark of the LORD."

8 So it was, when Joshua had spoken to the people, that the seven priests bearing the seven trumpets of rams' horns before the LORD advanced and blew the trumpets, and the ark of the covenant of the LORD followed them.

9 The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while *the priests* continued blowing the trumpets.

10 Now Joshua had commanded the people, saying, "You shall not shout or make any noise with your voice, nor shall a word proceed out of your mouth, until the day I say to you, 'Shout!' Then you shall shout."

11 So he had the ark of the LORD circle the city, going around *it* once. Then they came into the camp and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 Then seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually and blew with the trumpets. And the armed men went before them. But the rear guard came after the ark of the LORD, while *the priests* continued blowing the trumpets.

14 And the second day they marched around the city once and returned to the camp. So they did six days.

15 But it came to pass on the seventh day that they rose early, about the dawning of the day, and marched around the city seven times in the same manner. On that day only they marched around the city seven times.

16 And the seventh time it happened, when the priests blew the trumpets, that Joshua said to the people: "Shout, for the LORD has given you the city!

17 Now the city shall be doomed by the LORD to destruction, it and all who *are* in it. Only Rahab the harlot shall live, she and all who *are* with her in the house, because she hid the messengers that we sent.

18 And you, by all means abstain from the accursed things, lest you become accursed when you take of the accursed things, and make the camp of Israel a curse, and trouble it.

19 But all the silver and gold, and vessels of bronze and iron, *are* consecrated to the LORD; they shall come into the treasury of the LORD."

20 So the people shouted when *the priests* blew the trumpets. And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat. Then the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that *was* in the city, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword.

22 But Joshua had said to the two men who had spied out the country, "Go into the harlot's house, and from there bring out the woman and all that she has, as you swore to her."

23 And the young men who had been spies went in and brought out Rahab, her father, her mother, her brothers, and all that she had. So they brought out all her relatives and left them outside the camp of Israel.

24 But they burned the city and all that *was* in it with fire. Only the silver and gold, and the vessels of bronze and iron, they put into the treasury of the house of the LORD.

25 And Joshua spared Rahab the harlot, her father's household, and all that she had. So she dwells in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.
26 Then Joshua charged *them* at that time, saying, "Cursed *be* the man before the LORD who rises up and builds this city Jericho; he shall lay its foundation with his firstborn, and with his youngest he shall set up its gates."
27 So the LORD was with Joshua, and his fame spread throughout all the country.

But this event is interesting for another reason as well, which is the way that Yahuweh never reveals just why He had them walk around the city one time for six days in a row, then on the seventh day, walk around it seven times, and because He didn't reveal that reasoning, it's again one of those things that makes no sense to us when we try to look at it from the logic of our own minds. Why, when someone has the power to speak the universe into existence and therefore do anything He wants to with even the very atoms the wall is made of, would He then have them walk around the city so many times? While one could say that he was having them walk around the city to loosen the wall's foundation or something like that, as some people believe, the problem is again that He has no need for them to do this. He could have literally spoken the atoms out of existence and had the wall disappear right before their eyes if He wanted to. He just really did not need them to walk around those walls, and from our limited perspective, this sort of thing seems like just pointless walking. It's like being told to move sand from one pile and putting it in another pile a few feet away, or being told to walk back and forth between two places for no reason. It just seems wrong and crazy to spend all that time and energy when there seems to be no reason for it. This is also especially true when one sees how much of a miracle it was that the wall fell down right at the moment when they shouted and blew the horns, and one can see where it was still something that Yahuweh did for them, which makes the whole thing of having to walk around the wall seem even more pointless, because He was the one to bring it down anyway. So it's kind of like, what's the deal here? What was He doing with all of this?

And what makes this so special is, because He never reveals His thoughts and the motives behind having them do this, that gulf between the logic and thoughts of our minds and the logic and thoughts of His mind is actually still there in the testimony. One can speculate reasons as to why He did, but unless He specifically reveals it, it's not something that we'll ever know. Which is neat because we get to experience a bit of what it was probably like to have actually been one of the people there walking around the city, doing this thing that probably seemed pointless and illogical to them just as it still does to us when we read about it today. And just like in our lives when He does things we don't understand or asks us to do things we don't understand, the only real response one can have is just to trust Him that He has His reasons for why things are done a certain way, and someday in heaven when we can see things from his perspective, we'll be able to understand some of these things, but for now, we just have to go with Him in what He's doing, like Joshua and the people walking around the city did.

But there are of course quite a few other examples of this whole concept that can be found in the Bible as well. People like Joseph for example, where Yahuweh gives him these dreams about how his brothers and fathers are going to be bowing down to him, and it looks like he is going to be in some kind of position of authority over them. At least looking at that kind of dream from today's perspective, to the logic of our own minds, normally the way one would go about fulfilling that kind of dream would be doing something like making sure to do really well in school and getting good grades, then getting into the best college and trying to get a master's degree in business or management or getting degrees having to do with politics and different things like that. Then you just kind of work your way up through the different ladders until you've become CEO or President or have become someone that your family really looks up to and bows down to in some way. To the logic of our minds, it just makes sense that if you're

going to be a leader, you have to be prestigious and have the kind of lifestyle that will make people look up to you.

However, this isn't at all what Yahuweh does. Instead, He works it out that Joseph gets sold into slavery and taken to the faraway land of Egypt. How on earth are you going to be looked up to and someone that your family bows down to if you're now a slave for life in a land your family has no need to even go to? Especially when being a slave is literally the lowest of the low that you could ever be in the society. And even though Joseph did well as a slave and was given some authority as a slave, at the time that Pharaoh called him into his court, Joseph was still in prison after having been accused of trying to sexually assault Potiphar's wife. Putting it into our times, what happened to Joseph is basically the same as a President taking someone in jail who has been accused of rape, and all of a sudden making them not just Prime Minister or Vice President, but practically the king of the nation, second only to him. For as Pharaoh tells Joseph Genesis 41:40, "You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you," and in Genesis 41:44, "I am Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt."

So when you read this whole testimony of what happened, it's incredible to think about the way Yahuweh's mind works and the amount of strategy involved in putting into motion this plan to have Joseph become a slave in Egypt so that He could then make him the second most powerful person in Egypt and save the nation of Israel. Our minds just don't work in that way to think that putting someone into a position that is the lowest in the land would make a way for them to become the highest in the land. That sort of thing seems completely wrong and illogical to think that would be the way that someone could become one of the highest in the land. It also didn't happen over time either in the way that we would logically think something like that could happen, where he worked his way into the position and climbed the various social ladders. Instead, it was just one moment he is a slave in prison, and the next moment he is practically king of the land. It really is amazing how Yahuweh's mind works and much higher His ways are than our own ways.

But you also really wonder how Joseph must have felt all of those years as a slave. According to Genesis 37:2, Joseph was only about 17 years old when he was sold into slavery, while in Genesis 41:46, it reveals he was 30 years old when he gave Pharaoh the interpretation of his dreams, which means the plan that Yahuweh put in motion by giving Joseph the dreams about being a leader, that then made his brothers so jealous that they sold him into slavery, took about 13 years altogether before it came into fruition. It makes you wonder just how many times Joseph must have thought that what had happened to him was completely wrong and crazy and didn't make sense at all. He probably thought something like, "I thought I was going to be this great leader that my brothers could respect and look up to, but now I'm a slave who my brothers could never respect and could only look down on." But in the end, he stuck with Yahuweh, and because of it, he got to see the end of the plan and what Yahuweh was doing, which he never would have gotten to see had he abandoned Yahuweh and gone in his own ways. And his testimony is important because it shows how sometimes it really does take years, even 13 years, before one can see what is happening in one's life from Yahuweh's perspective, and see how His plan wasn't actually wrong or crazy after all. It was just too incomprehensible for our little minds to handle. And interestingly, what happened with Joseph was also quite similar to what happened with David many hundreds of years later as well, where he too was one of the lowest in the land as a shepherd, as well as the lowest of his brothers, yet he was made king in the end after many years of it looking like there could be no way he could ever be king.

Moving over to the New Testament now, the amazing thing is how one can still see this whole concept being played out, even though these events happened hundreds of years or over a thousand years after

the things talked about above. And the first place one sees it is with John the Baptist. To our own way of thinking, we would never say that someone living in the wilderness eating locust, who had seemingly never done anything with his life, was following Yahuweh's will for his life and a great man. Instead, we would say something like, "There is that crazy person who could have been a priest like his father, or maybe even a high priest, yet has done nothing with his life but eating locust and honey in the wilderness." That kind of lifestyle just seems completely wrong and crazy to ever be living, and indeed, many people really did think he was crazy at the time. This is something that Yeshua even talks about in Matthew 11:18 where He is talking about how people perceived John and says, "For John came neither eating nor drinking, and they say, 'He has a demon.'" Which shows how they really did think he was crazy. But it also can be seen in Luke 7:30 where it talks about many people being baptized by John, but then says, "But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him." The only reason they wouldn't have wanted to be baptized by John is, again, because they thought he was wrong and crazy, and therefore, hadn't been sent by Yahuweh. Instead being demon possessed or something like that, just as Yeshua was talking about.

Yet the fascinating thing is how, in Yahuweh's mind, He says in Matthew 11:11 and Luke 7:28 that, "among those born of women there has not risen one greater than John the Baptist." Which means that from Yahuweh's perspective, he was even greater than people like Elijah or Moses or Elisha or David or Daniel or so many people throughout the Bible who had all of these extraordinary things happen in their lives, and who we look up to as doing great things during their lives. So even though most of John's life was spent in the wilderness, seemingly doing nothing with his life, it's so interesting how Yahuweh's perspective on his life was so different from the things that we would think about his life. I think too one can really see why he had to live the way he did all of those years, because he was preparing the way for our very Creator to walk on the earth with us, and most likely the only way he could have done that in a truly pure way with a pure message was to be completely separated from the world and all of the many ways and thoughts of man that would have tainted what he was meant to do.

But again, it's that same thing where Yahuweh's ways look crazy and wrong to our perception of things. And the problem is if one lives by the logic of one's own mind and lives by one's own thoughts about what is right and wrong, crazy or not crazy, often times one will miss the things Yahuweh is doing because often times His ways and thoughts look wrong and crazy and aren't understandable by us. Even though John the Baptist was living in Yahuweh's will for his life and was doing the exact thing he needed to be doing, living in Yahuweh's will made him look crazy and wrong to many of the people around him.

Matthew 11

7 As they departed, Jesus began to say to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind?

8 But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft *clothing* are in kings' houses.

9 But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

10 For this is *he* of whom it is written:

'Behold, I send My messenger before Your face,

Who will prepare Your way before You.'

11 "Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.
14 And if you are willing to receive *it*, he is Elijah who is to come.
15 He who has ears to hear, let him hear!
16 “But to what shall I liken this generation? It is like children sitting in the marketplaces and calling to their companions,
17 and saying:
‘We played the flute for you,
And you did not dance;
We mourned to you,
And you did not lament.’
18 For John came neither eating nor drinking, and they say, ‘He has a demon.’
19 The Son of Man came eating and drinking, and they say, ‘Look, a glutton and a winebibber, a friend of tax collectors and sinners!’ But wisdom is justified by her children.”

Luke 7

28 For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God is greater than he.”
29 And when all the people heard *Him*, even the tax collectors justified God, having been baptized with the baptism of John.
30 But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him.

There are of course even more things than this too, but we’ll just look at one last person, which is our Creator Himself as He walked on the earth. When reading the Gospels, one can see many times where people couldn’t understand the things He was doing, and thought He was wrong or crazy to do the things He was doing. Especially in all of His interactions with the Pharisees and Saducces, one can read time and time again about how wrong and crazy they thought He was. But there were also times when even the disciples couldn’t understand what He was doing and thought this as well. Like in Matthew 16, when it says that He began talking to them about having to be killed so that He could be raised up on the third day, to which Peter tries to tell Him how wrong and crazy He is for even talking such nonsense.

Matthew 16

21 From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.
22 Then Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord; this shall not happen to You!”
23 But He turned and said to Peter, “Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.”

However, there is one verse in particular found in Mark 3:21 that is quite a pertinent verse because it talks about a time when, “His own people,” or in some translations, “his friends,” or, “his family,” came to see Him, and the reason they came was to basically bring Him back home with them, “for they said, ‘He is out of His mind.’”

Mark 3 - NKJV

20 Then the multitude came together again, so that they could not so much as eat bread.

21 But when His own people heard *about this*, they went out to lay hold of Him, for they said, “He is out of His mind.”

22 And the scribes who came down from Jerusalem said, “He has Beelzebub,” and, “By the ruler of the demons He casts out demons.”

Mark 3 - KJV

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

Mark 3 - NIV

20 Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat.

21 When his family^b heard about this, they went to take charge of him, for they said, “He is out of his mind.”

22 And the teachers of the law who came down from Jerusalem said, “He is possessed by Beelzebul! By the prince of demons he is driving out demons.”

b. Or *his associates*

And this is such an interesting thing because one really can't be perceived as any more wrong and crazy than to have your family, or people who have known you well, believe you are out of your mind. I think the thing one has to realize is that, if even our Creator and the one who spoke the universe into existence and is King above all, had His own family members and the people who knew Him on this earth say that He was out of His mind, one should expect that even one's own family is going to think you are out of your mind and wrong and crazy when following Him, just as some part of His family or people who were close to Him thought He was out of His mind, and thought He was wrong and crazy. It's just the nature of walking with Him. And bringing in those verses in John 15 where He talks about how, “‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also,” one can see where it's practically a guarantee that as His servant, other people will think we are wrong and crazy and out of our minds just as they did when our Master walked on the earth, because a servant is not greater than his master.

John 15

19 If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.

20 Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.

So in the end, bringing in all of these different testimonies from the Bible, I think the big thing one can see is just how much the same Yahuweh is throughout all of it, and even though there is well over a thousand years of history represented by all of these people and testimonies, one can see this amazing continuity throughout all of that time. Just as He told Noah to build the Ark and do something that would have seemed completely wrong and crazy to all of the people around him, one sees that hundreds

of years later, and over a thousand years later, He is still doing things in ways that the logic and thoughts of our own minds find wrong and crazy. Even hundreds and over a thousand years later, people following Him are still being seen as wrong and crazy to the people around them, and even He Himself being perceived in that way. One can see how neither He changed or the way He does things changed, and He really is the same person He has always been throughout time.

But also in the end, all of this is why, if one chooses to follow and walk with Yahuweh, one must expect to be looked at as wrong and crazy by others. And it's because Yahuweh's ways and thoughts are so far above our ways and thoughts that it can be quite difficult for us and others to understand what He is doing and make sense of what He might ask us to do as we walk with Him. And putting this with the fact that we as people tend to pretty much always believe that things we can't make logical sense of are wrong and crazy, we will therefore pretty much always believe that what Yahuweh does and the way He does it is wrong and crazy as well. This also means that if someone chooses to follow Him in His ways and obey Him in what He shows them to do, they too will be looked at as wrong and crazy just the same as Yahuweh's ways are looked at as wrong and crazy.

...

It really cuts into the pride in our own hearts, because we would much rather be esteemed by others, and looked up to and worshiped by others, rather than be seen as wrong and crazy, just as most of the people in the world look at Yahuweh as wrong and crazy in so many different ways. And while it is true that we might be esteemed at the end of Yahuweh's plans, when we can see and understand the wisdom behind His plans, getting to that point often means going through a time of looking quite wrong and crazy, and one having to choose to obey and trust Yahuweh through all of that time. And that can be quite a difficult thing to do if one wants to be exalted by others.

...

Why else do we live in sin but because we think Yahuweh is wrong and crazy, and we know a better way to live that isn't wrong and crazy?

...

To trust in people and look to people for wisdom about life, or desire to be esteemed by man for one's own wisdom about life, is the same as looking to what is an abomination in Yahuweh's eyes, and to have a heart that, "departs from the Lord." "For the wisdom of this world is foolishness with God."

Jeremiah 9

23 Thus says the LORD:

"Let not the wise *man* glory in his wisdom,

Let not the mighty *man* glory in his might,

Nor let the rich *man* glory in his riches;

24 But let him who glories glory in this,

That he understands and knows Me,

That I *am* the LORD, exercising lovingkindness, judgment, and righteousness in the earth.

For in these I delight," says the LORD.

Luke 16

13 "No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon."

14 Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him.

15 And He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.

Jeremiah 17

5 Thus says the LORD:

"Cursed *is* the man who trusts in man

And makes flesh his strength,

Whose heart departs from the LORD.

6 For he shall be like a shrub in the desert,

And shall not see when good comes,

But shall inhabit the parched places in the wilderness,

In a salt land *which is* not inhabited.

7 "Blessed *is* the man who trusts in the LORD,

And whose hope is the LORD.

8 For he shall be like a tree planted by the waters,

Which spreads out its roots by the river,

And will not fear when heat comes;

But its leaf will be green,

And will not be anxious in the year of drought,

Nor will cease from yielding fruit.

1 Corinthians 3

18 Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise.

19 For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their own craftiness";

20 and again, "The LORD knows the thoughts of the wise, that they are futile."

21 Therefore let no one boast in men.

Psalms 94 – Quoted in 1 Corinthians 3

1 O LORD God, to whom vengeance belongs—
O God, to whom vengeance belongs, shine forth!
2 Rise up, O Judge of the earth;
Render punishment to the proud.
3 LORD, how long will the wicked,
How long will the wicked triumph?
4 They utter speech, *and* speak insolent things;
All the workers of iniquity boast in themselves.
5 They break in pieces Your people, O LORD,
And afflict Your heritage.
6 They slay the widow and the stranger,
And murder the fatherless.
7 Yet they say, “The LORD does not see,
Nor does the God of Jacob understand.”
8 Understand, you senseless among the people;
And *you* fools, when will you be wise?
9 He who planted the ear, shall He not hear?
He who formed the eye, shall He not see?
10 He who instructs the nations, shall He not correct,
He who teaches man knowledge?
11 The LORD knows the thoughts of man,
That they *are* futile.
12 Blessed is the man whom You instruct, O LORD,
And teach out of Your law,
13 That You may give him rest from the days of adversity,
Until the pit is dug for the wicked.
14 For the LORD will not cast off His people,
Nor will He forsake His inheritance.
15 But judgment will return to righteousness,
And all the upright in heart will follow it.

Job 5 – Quoted in 1 Corinthians 3

8 “But as for me, I would seek God,
And to God I would commit my cause—
9 Who does great things, and unsearchable,
Marvelous things without number.
10 He gives rain on the earth,
And sends waters on the fields.
11 He sets on high those who are lowly,
And those who mourn are lifted to safety.
12 He frustrates the devices of the crafty,
So that their hands cannot carry out their plans.
13 He catches the wise in their own craftiness,
And the counsel of the cunning comes quickly upon them.
14 They meet with darkness in the daytime,
And grope at noontime as in the night.
15 But He saves the needy from the sword,
From the mouth of the mighty,
And from their hand.

16 So the poor have hope,
And injustice shuts her mouth.
17 “Behold, happy is the man whom God corrects;
Therefore do not despise the chastening of the Almighty.
18 For He bruises, but He binds up;
He wounds, but His hands make whole.

As we go on the path of life with Yahuweh, one of the things that tends to trip us up and becomes a real stumbling block to us is the way that the wisdom of man always seems so logical to our own minds and suits the logic of our own minds so much, that it can be hard to not look to other men for understanding about life. We tend to have this belief that all we need to do is find some kind of “expert” on a subject, and they’ll know what is right and wrong, and they’ll have the wisdom to tell us about life or tell us what we should do in any given situation. Or if we just find someone who has really studied something for a great many years, and maybe gotten a degree in a certain subject matter, that they’ll know what they are talking about, and therefore, we can trust in them and their understanding.

While at the same time, another thing that trips us up is that as we esteem other men for their logic and understanding, often times we ourselves want to be looked up to by other people for our own thoughts and wisdom about life, and just as we esteem others for the logic and wisdom of their minds, we want to be esteemed in the same way for the logic and wisdom of our own minds. And it can become quite difficult to not want to live for other people’s love and affection.

However, one of the really interesting things about Yahuweh is the way that, in the same way that we tend to look at His ways as being wrong and crazy because of our lack of understanding, Yahuweh actually looks at our ways in much the same way. Only the big difference is that He actually fully understands our ways and, “knows the thoughts of the wise,” and yet completely rejects our ways and thoughts, seeing the thoughts of the wise as “futile,” as Paul quotes in 1 Corinthians 3, and He looks at the things we highly esteem as an abomination, as Yahuweh says He does in Luke 16 where He says, “For what is highly esteemed among men is an abomination in the sight of God.” And it’s not some kind of lack of understanding that makes Him look at our ways and thoughts like this, it’s just that our ways and thoughts and the things we esteem really are that wrong. Or to put it another way, when one can see things from the perspective that Yahuweh can see things from, the logic of man becomes illogical, and not only illogical, but completely worthless as well. And basically, from Yahuweh’s perspective, to be an expert in the eyes of man and highly esteemed by man for one’s own logic, is to be a fool in His own eyes.

1 Corinthians 3

18 Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise.
19 For the wisdom of this world is foolishness with God. For it is written, “He catches the wise in their own craftiness”;
20 and again, “The LORD knows the thoughts of the wise, that they are futile.”
21 Therefore let no one boast in men.

Luke 16

13 “No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.”
14 Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him.

15 And He said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.

So there is this interesting thing where, in man’s lack of understanding, we look at the things Yahuweh does as crazy and wrong and foolish, yet in Yahuweh’s great ability to understand far above what we can understand, He looks at the things of man in much the same way, because the things of man are actually that way. And it’s interesting how incompatible the wisdom of man is with Yahuweh’s wisdom, and the way that one can’t really live by both. You either go to man’s wisdom and the things man esteems that are not only futile and foolishness to Yahuweh, but also an abomination in His eyes, or you go to Yahuweh’s wisdom that appears futile and foolishness to man, and since both are futile to each other, trying to do both or live both ways becomes an impossibility.

This is something that can also really be seen in the verses quoted in the previous section as well, where Yahuweh says that His thoughts and ways aren’t our thoughts and ways. If all one does in life is walk in the wisdom and thoughts of one’s own mind or the wisdom and thoughts of other people’s minds, one will never walk with Yahuweh, because He specifically says His thoughts aren’t our thoughts and His way aren’t our ways. Which means that in order to go with Him, one has to leave behind the thoughts and ways of one’s own mind, as well as the thoughts and ways of other people’s minds.

...

To walk this path of life, one must be willing to walk it alone, even if you are the only one left walking it in the entire society or the entire world.

1 Kings 18

21 And Elijah came to all the people, and said, “How long will you falter between two opinions? If the LORD *is* God, follow Him; but if Baal, follow him.” But the people answered him not a word.

22 Then Elijah said to the people, “I alone am left a prophet of the LORD; but Baal’s prophets *are* four hundred and fifty men.

23 Therefore let them give us two bulls; and let them choose one bull for themselves, cut it in pieces, and lay *it* on the wood, but put no fire *under it*; and I will prepare the other bull, and lay *it* on the wood, but put no fire *under it*.

24 Then you call on the name of your gods, and I will call on the name of the LORD; and the God who answers by fire, He is God.”

1 Kings 19

13 So it was, when Elijah heard *it*, that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly a voice *came* to him, and said, “What are you doing here, Elijah?”

14 And he said, “I have been very zealous for the LORD God of hosts; because the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life.”

15 Then the LORD said to him: “Go, return on your way to the Wilderness of Damascus; and when you arrive, anoint Hazael *as* king over Syria.

16 Also you shall anoint Jehu the son of Nimshi *as* king over Israel. And Elisha the son of Shaphat of Abel Meholah you shall anoint *as* prophet in your place.

17 It shall be *that* whoever escapes the sword of Hazael, Jehu will kill; and whoever escapes the sword of Jehu, Elisha will kill.

18 Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him.”

Matthew 10

34 “Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.

35 For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’;

36 and ‘a man’s enemies *will be* those of his *own* household.’

37 He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.

38 And he who does not take his cross and follow after Me is not worthy of Me.

39 He who finds his life will lose it, and he who loses his life for My sake will find it.

Matthew 7

13 “Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it.

14 Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.”

Let not my will be done, but Your will be done

Mark 14

32 Then they came to a place which was named Gethsemane; and He said to His disciples, "Sit here while I pray."

33 And He took Peter, James, and John with Him, and He began to be troubled and deeply distressed.

34 Then He said to them, "My soul is exceedingly sorrowful, *even* to death. Stay here and watch."

35 He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from Him.

36 And He said, "Abba, Father, all things *are* possible for You. Take this cup away from Me; nevertheless, not what I will, but what You *will*."

Luke 22

39 Coming out, He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him.

40 When He came to the place, He said to them, "Pray that you may not enter into temptation."

41 And He was withdrawn from them about a stone's throw, and He knelt down and prayed,

42 saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done."

43 Then an angel appeared to Him from heaven, strengthening Him.

44 And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.

45 When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow.

46 Then He said to them, "Why do you sleep? Rise and pray, lest you enter into temptation."

Another challenging aspect of walking Yahuweh's path of life is that, to truly walk in it, one must learn to surrender and let go of one's own will. And what makes this such a challenge is that most of the time, we feel that we know what is best and we know what is right and wrong better than anyone else does, and therefore, we want our own will to be done rather than anyone else's. It's like, "Why would I ever do anything according to someone else's will when my way is so much better?" Or, "Why would I listen to someone else when I know what's best?"

And it's this place of contention that, in the end, becomes one of the primary reasons we get angry at, not just people, but Yahuweh as well, whether that anger be because of something that seems wrong in the world and how this world is set up, or because of something that we feel is wrong in our own life. We just believe that we know better than He does and that our way is best. And the funny thing is that even if we might surrender our will, or even if we might obey Him in what He has asked of us, because of our belief that we are right and everyone else including Him is wrong, we still get angry with Him, because our will isn't be done. We even feel justified in our anger towards Him because our way seems so much better, and if we do things His way, then it seems like our lives are worse off than they have to be, or more painful than they have to be. Going back to the verses above about His ways and thoughts being higher than our ways and thoughts, we can't understand why He would do things the way He does them, or allow a certain thing to happen the way He allowed it to happen, and because we don't understand it, we think it's wrong and crazy, and that Yahuweh is wrong and crazy. It's also very much the reason why Adam and Eve ate of the tree of the knowledge of good and evil as well, and it's because they felt they knew better than Yahuweh what the best thing was.

But it's when we come to this place of contention that we really only have two options. Either we stay with Yahuweh and trust His reasons for why things are the way they are or why He has asked us to do something a certain way, not eating of the tree of the knowledge of good and evil. Or we can harden our hearts toward Him enough that, for one reason or another, we eventually feel like it's okay to do things our own way instead of His and go with our own ways we think are right, slowly drifting away from Yahuweh into the true insanity and wrongness of our own ways and thoughts that are so much lower than His. And very much like Adam and Eve, we usually always find some justification for going in our own way as well, whether that be that we stop believing Yahuweh is real and therefore we don't have to do things His way since He isn't real anyway, or we bring things around in our own mind and convince ourselves that Yahuweh wasn't actually asking us to do that thing or go through that certain experience, saying things like, "That's all just crazy. There's no way that Yahuweh is anything like that," or, "There's no way He would ever want me to go through anything like that." Or another way we justify our will is that we might find someone who can tell us that Yahuweh's will in the situation is actually the same as our will and we were just confused about things, and therefore, He actually wants us to do our will. Or maybe instead we'll choose to just openly rebel against Yahuweh because our way is best and there is no way we would ever surrender to His worse way of living, and we justify going in our own way because we believe it is better than Yahuweh's way. But however we might do it, if we are unwilling to surrender our own will, we have to find some way to justify going against Yahuweh's will and believe that it's okay to do so and that it's the right or best thing to do, and that His will is wrong while our will is right. This also becomes a big reason why we break His Laws to live in sin as well, is because we believe we know better than Yahuweh does about how to live life, and therefore, it's okay to do or not do certain things that we want to do or not do.

But the real irony of all of this is that usually the things we desire really aren't worth all that much anyway and are just plain old selfishness. And it's not actually that our way is right. It's just that our way feels better because our way means we can love ourselves in some way rather than love others, and that we don't have to go through the painful experience of our own selves being crucified and dying on the cross with Yeshua. Most of the time, our will simply means being able to stay in our selfishness rather than changing. And in the end, all that our anger and bitterness and resentment against Yahuweh does is expose what's really in our hearts, that we just want what we want, and we don't care about anything or anyone else. We don't care about being refined by Him, or being molded into all of the love, joy, peace, patience, kindness, goodness, and self-control that are the fruit of His Spirit and the fruit of crucifying of our own flesh. We just want our will to be done no matter what, and that's really all that matters to us.

However, it's not just what is in our hearts that gets exposed, but also whether we truly love Yahuweh or not that gets exposed as well. Because much like a "gold digger" marries someone only for their money and the lifestyle they can have by being with that person, there are many times that we want to be with Yahuweh only for the things we believe we can gain from Him as well. It's kind of like, "Aha, finally I found someone who has the power to give me the perfect life I always wanted, or at the very least, certain things that I want," and a lot of times there is even this expectation that He is supposed to give us these certain things we want that will make us happy, otherwise we'll be angry with Him. But then as the years go on and He doesn't give us that perfect life, and doesn't give us our will, or some really difficult time comes that He doesn't rescue us out of and make our will be done in, we have to choose whether to give up our will and keep our heart open to Him, or find some other way to get our perfect life. And it's this choice and our response to these sorts of things that really does expose whether or not we have truly loved Yahuweh, or only loved what we could gain from Him. Because the fact of the matter is, when He doesn't give us what we want, we only keep an open heart towards Him and keep loving Him if we truly do love Him, and just like if someone cuts off all of the money to a gold digger

and the gold digger chooses to go away from that person because of it and find someone else to be with who will give them the money they desire, we too will go away from Yahuweh and find some other thing that will give us what we want when He doesn't. Either that, or we'll get angry with Him and rebellious toward Him for years until He does give us what we want, which He never does, and in the end all that we end up doing is destroying all of the good things and the good fruit He had planned to come out of our lives.

Scripturally speaking, this choice we make to either stay with Him and let His will be done, or to go away from him so that our will can be done, is also very much what the cross that He talks about taking up in Matthew 10:38 is all about, where He says, "And he who does not take his cross and follow after Me is not worthy of Me. He who finds his life will lose it, and he who loses his life for My sake will find it." And what makes this verse so interesting is that so much of our lives here on earth really are about us just trying to find the life we always wanted, and trying to find that life that we feel is going to make us happy and fulfilled, and in the end, pretty much all that our lives become about is just us trying to create our will here on earth. Yet He says here that if we actually do find that life we always wanted and make finding it the goal of our lives, and if our goal is our will be done, then we will actually lose our eternal life with Him. And even though He doesn't specifically talk about it, the reason we lose our eternal life is simply because, in reality, our selfish desires for life and our ways of living and our thoughts about life are completely incompatible with Yahuweh's life. It's because our selfish will and our seemingly perfect life does not mesh or go together with His unselfish will and truly perfect life, and the only reason we can actually be with Him is if we are willing to surrender and let go of our own will, letting go of our perfect life, in order for His life to be lived instead of our own life. It's just the simple reality that we can only be with Him if we are willing to lose our life and the things that we want and our will for life, which is why He then says this very thing, that those who lose their life for His sake will find their life and find eternal life with Him, and that anyone who does not take up his cross and follow after Him is not worthy of being with Him. And it's because we really do have to let our own will and our own ways and thoughts and beliefs about what is the right way to live, be nailed to the cross and die in order to be with Him, and the reality is that heaven will never be a place where we can say, "Let my will be done instead of His."

Matthew 10

37 He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.

38 And he who does not take his cross and follow after Me is not worthy of Me.

39 He who finds his life will lose it, and he who loses his life for My sake will find it.

This too is also part of why He says in Matthew 7:21 that, "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven." It's because we have to be willing to do His will in order to be in heaven, and only those who are willing to surrender to His ways and live life according to His will, will then enter into His kingdom. And just as He talks about in the verse, it doesn't matter what kind of calling one has or what kind of great things Yahuweh might do through someone, if one is unwilling to let His will be done in their life, He later says in verse 23 that He will say, "depart from Me, I never knew you." Or another way one could say it, "You spent your life doing things your own way, accomplishing your own will, and never wanted to know Me and the things I love, or why I do the things I do. If you didn't want to know Me in your time on earth and live life the way I live, why would you want to live with Me eternally, forever living life the way I live?"

Matthew 7

21 “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22 Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’

23 And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

Looking at the context of these verses quoted above, He of course specifically talks about following His Laws found in the Torah and not being Law-less, or practicing Law-lessness, but it’s still the same thing as doing His will and our prayer to let His will be done instead of our own, because His Laws are only an extension of His will. Just as the reason we obey His Laws is because we want to live in His will and do His will, the reason why we obey things He might ask us to do or show us to do through dreams and different things like that, is also because we want to live in His will and do His will. Everything we do in life to surrender to Him or obey Him is about letting His will be done, and one really does have to face the reality that He says we cannot enter into His kingdom as long as the way we live life and the desire of our hearts is, “Let my own will be done,” instead of, “Let His will be done.” We really do have to surrender to Him and His life in order to be with Him and live with Him.

...

Not eating of the tree of the knowledge of good and evil, and deciding for ourselves what is right and wrong.

Genesis 2

15 Then the LORD God took the man and put him in the garden of Eden to tend and keep it.

16 And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat;

17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

The belief that we don't have to go through pain or hardship as part of our walk with Yeshua

... Yahuweh doesn't purposefully bring pain in our lives. We never have to go through pain as part of our walk with Him. He can mature us and teach us and prune us and do everything in our walk with Him without us ever being in pain. And while at first this sounds like a right idea because it's like, why would Yeshua ever put us in pain if He loves us? However, the problem with this comes from something Paul talks about in 2 Corinthians 12 where he talks about this thorn in the flesh being given to him by Yahuweh for the purpose of buffeting him. And as he asks Yeshua to remove this thorn in his life, Yeshua's response is, "My grace is sufficient for you, for My strength is made perfect in weakness."

2 Corinthians 12

7 And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to [b]uffet me, lest I be exalted above measure.

8 Concerning this thing I pleaded with the Lord three times that it might depart from me.

9 And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness."

Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.

-[b] beat

So basically, what we see here is Yahuweh giving Paul this painful thing, for the exact purpose of him maturing spiritually and learning this concept of Yahuweh's strength being there in his weakness. And the problem is, if it's really true that we don't have to go through pain as part of our walk with Yeshua, and He does not have to bring painful circumstances as part of pruning us or helping us grow spiritually, then it means He intentionally chose to put Paul through pain that was completely unnecessary, and intentionally chose a more painful way of doing things for absolutely no reason other than to bring pain. If the pain or the hardship is not necessary, then the question becomes, why is it even there in Paul's life, other than because Yahuweh is a sadist who enjoys us being in pain? We can see the problem with this idea here. If pain or hardship is not necessary for spiritual growth, why is Paul in pain and going through this hard thing, when there is supposedly no reason for it?

Or let's look at another one. Let's look at Jonah, for instance.

...

One might say that, well, yeah, sure, but Jonah was running away from Yahuweh and disobeying Him. Of course he is going through pain as he disobeys Yahuweh. However, the problem here too is that this is actually the entire concept of spiritual growth and maturing in our walk with Yeshua. The reason why Jonah was disobeying Yeshua, is because some part of his walk with Yeshua was not mature and needed to be pruned. So Yeshua did just that as He took him through all of the things we read in the book of Jonah that taught Jonah things about life and helped him to mature in his walk with Yeshua. But so too, the entire reason why Yahuweh prunes any of us, and why Yahuweh was pruning Paul in the above verses, is because we are not mature in some part of our walk with Him and are intentionally or unintentionally disobeying Him in that part of our lives. And so the question again becomes, if it's really true that Yeshua does not have to bring us through painful circumstances in order to help us grow, why did Jonah unnecessarily go through all that he did?

Or let's look at a third one. Let's look at Job this time. Like Paul, here we again see a man who is righteous and walking with Yeshua with all of his heart. And yet, Yahuweh brings all of this pain and hardship in his life, and as we read in ... toward the end of the book, we gain the understanding that what Job is going through is again all about him growing spiritually and maturing in his relationship with Yeshua.

So we again have to ask that question, if pain and hardship is unnecessary as part of our walk with Yahuweh, and is unnecessary for a deeper and more mature walk with Yahuweh, why is Job going through all of this pain and hardship?

Let's now look at another area of the Bible. This time, we'll look at one of the churches mentioned in Revelation 3.

...

Revelation 3

14 "And to the [i]angel of the church [j]of the Laodiceans write,
'These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God: 15 "I know your works, that you are neither cold nor hot. I could wish you were cold or hot.
16 So then, because you are lukewarm, and neither [k]cold nor hot, I will vomit you out of My mouth.
17 Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked—
18 I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.
19 As many as I love, I rebuke and chasten.[l] Therefore be [m]zealous and repent.
20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.
21 To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.
22 "He who has an ear, let him hear what the Spirit says to the churches." ' "

-[i] Or *messenger*

-[j] NU, M *in Laodicea*

-[k] NU, M *hot nor cold*

-[l] *discipline*

-[m] *eager*

As we read in verse 18, why is the solution for this church's lukewarmness to be refined in fire? Why does it take fire in order for them to grow and mature spiritually, if pain and hardship is supposedly unnecessary?

...

It's because I know that He loves us, and I know that He isn't a sadist who enjoys others being in pain, that I also know that going through pain and hardship is necessary and part of walking with Him. Why it is necessary and there isn't some other way, I don't know, but as we look through the lives of people in the Bible who interacted with Him, we can see that it is indeed necessary, because otherwise, things would have been done some other way that didn't involve the pain and hardship they went through.

...

When we willingly put ourselves in pain, through exercising our bodies, we don't mind that pain as much because we can see and understand the good that it is doing for us, either making us healthier or making us stronger. However, when Yahuweh brings pain in our lives or allows difficult things, we tend to mind those pains a great deal and want them all to be taken away, because a lot of times we can't see the good that it is doing in us. We just see the pain and the difficulty, and we would rather have our perfect life that has no difficulty or pain in it.

But the thing we don't realize is that all of life's pains and difficulties are actually the very thing that is exercising and buffeting, not our bodies, but our souls, to make our souls healthier and stronger. Just like the pain and difficulty of physical exercise buffets our bodies to make us healthier and stronger, the pain and difficulties of emotional exercise, and character exercise, and the repetitive exercise of choosing to do good and be good even when life is evil, and the choice to love even when others don't love, and the determination to follow Yahuweh even when one wants to collapse inside; all of these things and many more are exercise for our souls, to make our souls healthier and stronger. And just like the way that physical exercise takes repetition in order to become healthier and stronger, soul exercise also takes repetition to become healthier and stronger. One doesn't just lift a heavy weight once and all of a sudden have very strong muscles, and one doesn't just run once and all of a sudden have the lungs and body of a marathon runner. It takes repetition for the body to become healthier and stronger, and it takes repetition for the soul to become healthier and stronger.

But this is the thing that is also so difficult for us, because it means having to go through pains and difficulties over and over again, and sometimes years long pains and difficulties that stay with us for a long time, that daily exercise our souls in a certain area. But even more, it means that if one wants all of that soul exercise, one has to give up that perfect life that has no pain or difficulties in it, and it means that perfect life is actually the thing that harms us rather than helps us. Because going back to our bodies again, one has to ask the question of, what happens if we were to never move our bodies? And the answer is of course that we get weaker and weaker as the muscles atrophy, and we also get more and more unhealthy as the body does the most efficient thing of not spending resources on things that aren't being used. Overall, our bodies basically just die a slow death. But it's the same thing with our souls as well. That if we were to have what we deem a perfect life without any pains or difficulties in it, our souls would no longer be exercised, and we would no longer grow healthier or stronger in our relationship with Yeshua. Our spiritual life and who we are as a person would instead become unhealthy, just like our bodies do, and eventually, we would become the lukewarm church in Revelation 3 that has lack of nothing, and yet Yeshua says is, "wretched, miserable, poor, blind, and naked."

Revelation 3

14 "And to the [i]angel of the church [j]of the Laodiceans write,
'These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God: 15 "I know your works, that you are neither cold nor hot. I could wish you were cold or hot.
16 So then, because you are lukewarm, and neither [k]cold nor hot, I will vomit you out of My mouth.
17 Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked—
18 I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.
19 As many as I love, I rebuke and chasten.[l] Therefore be [m]zealous and repent.
20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

21 To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

22 “He who has an ear, let him hear what the Spirit says to the churches.” ’

-[i] Or *messenger*

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-[l] *discipline*

-[m] *eager*

It is just the reality that challenges and difficulties in life are the thing that help us grow as a person, and we actually do need them, and Yahuweh knows we need them, which is why He brings them or allows others to do things that bring them, and also why he didn't take away Paul's thorn in the flesh.

...

Challenges and difficulties present us with choices about what kind of person we want to be. Do we succumb to the awfulness coming against us, and ourselves become awful in some way, or do we rise above what is coming against us? And if we choose to rise above, the question then becomes what is needed within us to rise above? Because it is this that is the very thing that Yahuweh is using our circumstances to change within us. And as we rise above, that thing that is needed to rise above those challenges becomes a part of who we are and causes our heart and soul to become something better.

...

We always have this desire for our time on this earth to be this pain free kind of existence. For this world to be a place that has no death in it or suffering, and has no war and no diseases and no things like children with leukemia or innocent animals being killed and eaten or holocausts and tortures, and for our lives to be this stress free, luxurious existence without anything awful happening. But the reality is that all of those things are already what Yahuweh describes heaven as being, and already what it's like to be in heaven, and that heaven is already heaven to be in. There is no need for a second heaven, because heaven is already heaven. However, what there is a great need for is a place where we can experience sin and the curse of death, in order to understand why Yahuweh lives the way He does and why heaven can even be heaven in the first place. We need a place where we can experience the opposite of heaven, in order to be able to appreciate heaven and appreciate why Yahuweh does things the way He does, so that heaven can stay heaven without it ever turning into this earth experience. And this in the end is why this earth will never be a heavenly experience, because it's not meant to be. It is meant to be a place to experience death, so that we can appreciate life, and experience pain so that we can appreciate a pain free existence, and experience sin so that we can appreciate existing with absolutely no sin. So yes, it is hard and awful and it is something that none of us want to live in, but that is because the reality of sin and death is hard and awful, and for all eternity, none of us will ever want to live in it again, and never want to go against the way Yahuweh lives that keeps heaven from being this awful existence we find on this earth. And this is also why, even as such a good God, He still allows this earth to be what it is, because it is necessary for us to experience it before we live forever. For all of our eternity with Him, we will always be able to look back on this earthly experience and know the answer to our question of, “what's on the other side of the way Yahuweh lives, and what if I were to live in a way that He doesn't live,” and whenever that question might arise in our minds, we can simply look back in the archives of this earth and see exactly what happens when we choose to disobey Yahuweh or live in a way that is

death instead of life. And even each of our lives here on this earth have already been proof of this need to understand, because even though Yahuweh's way of living is constantly before us, and we could very much choose to love each other and care about each other, and we can very much choose to not use and abuse and harm each other in all the various ways we do, we still want to see what's on the other side of the way He lives, and we still choose the selfishness that is sin and the ripple affect of harm in other people's lives that comes as a result of sin, rather than the way He lives.

...

To be with Yahuweh is to be a child, trusting His wisdom about life and His ability to care for us as a child trusts their Father, for if we do not, we, “will by no means enter the kingdom of heaven.”

Matthew 18

1 At that time the disciples came to Jesus, saying, “Who then is greatest in the kingdom of heaven?”

2 Then Jesus called a little child to Him, set him in the midst of them,

3 and said, “Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven.

4 Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven.

When one thinks back to what it’s like to be a child or one looks at children of their own, one of the biggest things one sees about being a child is the way that we have to depend on our parents for pretty much everything in life, and there really is no part of life other than eating food fixed by our parents, sleeping, and playing with our toys that we are able to do on our own. We have to depend on our parent’s wisdom about life because we don’t really know anything about life, we have to trust our parents to feed us and to provide clothes for us and provide shelter for us. In pretty much every aspect of our lives, we have to depend on, and trust in, our parents to take care of us and to know what to do. There is also no pride in being a child either because everything we do can be done better by the adults.

...

The real crux of all of these things, from not living in the Torah, to wanting our will to be done, to eating of the tree of the knowledge of good and evil, is simply an issue of trust, and our inability to be a child trusting our Father, Yahuweh, to know what’s right, and to know how to live, and to be able to take care of us.

...

I choose to trust in you to get me through the day, instead of trusting in myself or trusting in these addictions and things I might use to try to help me get through the day and escape my circumstances.

...

One must choose between being esteemed by other people, or being esteemed by Yahuweh. Because, ““No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other.”

John 12

42 Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue;
43 for they loved the praise of men more than the praise of God.

Luke 16

13 “No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.”
14 Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him.
15 And He said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.

Another aspect to walking this path of life with Yahuweh is that one really does have to choose either man's esteem, or Yahuweh's esteem, and just like one cannot serve both money and Yahuweh because you will love the one while hating the other, one cannot live to be esteemed by both man and Yahuweh either. And the reason is because the things Yahuweh esteems and the things that He does are so different from the things that we esteem and the things that we do, and if one tries to serve Yahuweh while also having a desire to be esteemed by people, one will inevitably end up hating Yahuweh because the things He does will always put you at odds with the things that makes one esteemed by people.

To walk with Yahuweh, one must be willing to forgive others for the awful things they have done in the past, otherwise, Yahuweh will not forgive you for all of the awful things you have done to others. Because the reality is there is no difference between you and them, “for all have sinned and fall short of the glory of God.”

Matthew 6

14 “For if you forgive men their trespasses, your heavenly Father will also forgive you.

15 But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

romans 3

22...For there is no difference;

23 for all have sinned and fall short of the glory of God,...

Matthew 18

21 Then Peter came to Him and said, “Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?”

22 Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven. 23 Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants.

24 And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents.

25 But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made.

26 The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’

27 Then the master of that servant was moved with compassion, released him, and forgave him the debt.

28 “But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, ‘Pay me what you owe!’

29 So his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will pay you all.’

30 And he would not, but went and threw him into prison till he should pay the debt.

31 So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done.

32 Then his master, after he had called him, said to him, ‘You wicked servant! I forgave you all that debt because you begged me.

33 Should you not also have had compassion on your fellow servant, just as I had pity on you?’

34 And his master was angry, and delivered him to the torturers until he should pay all that was due to him.

35 “So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.”

Even though others have brought destruction to our life, or our heart, or our soul, the truth is, we ourselves have brought destruction to other people’s lives, and other people’s hearts, and other people’s souls, and looking at it from Yahuweh’s perspective, the destruction others have brought to us isn’t all that different from the destruction we have caused others. Certainly, it might be in a different form, but it’s still destruction. All of us have still been awful to each other, and treated each other in a way that wasn’t with love or kindness, and wasn’t with humility or respect. As the verse quoted above in Romans 3 talks about, truly, we have all sinned and fallen short of Yahuweh’s glory and goodness. So the question becomes, how can we say that we deserve forgiveness from Yahuweh for what we have done,

yet other people don't deserve forgiveness from ourselves for what they have done? How can we expect forgiveness for our awfulness, yet we are unwilling to forgive others for their awfulness? And this is really the crux of the matter, that it doesn't actually matter how small of a thing someone does to us, or how many times someone is awful to us, as Yeshua says in Matthew 18, if we expect Yahuweh to forgive us for what we have done, no matter how small, we must forgive others for what they have done, no matter how small.

...

To walk Yahuweh's path of life, one must let go of the hatred in one's heart and let it be changed into love, for, "Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him."

1 John 3

14 We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death.

15 Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

1 John 4

20 If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?

21 And this commandment we have from Him: that he who loves God *must* love his brother also.

Luke 6

27 "But I say to you who hear: Love your enemies, do good to those who hate you,

28 bless those who curse you, and pray for those who spitefully use you...

31 ...And just as you want men to do to you, you also do to them likewise.

32 "But if you love those who love you, what credit is that to you? For even sinners love those who love them.

33 And if you do good to those who do good to you, what credit is that to you? For even sinners do the same.

34 And if you lend to *those* from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back.

35 But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil.

36 Therefore be merciful, just as your Father also is merciful.

Galatians 5

19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20 idolatry, sorcery, **hatred**, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,

21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

23 gentleness, self-control. Against such there is no law.

24 And those *who are* Christ's have crucified the flesh with its passions and desires.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not become conceited, provoking one another, envying one another.

Another big part of walking Yahuweh's path of life is that there is no longer any place for hating other people in one's heart.

...

While at first it may not seem like hating other people really is murder in the heart, the thing one has to realize is that, when we hate someone, the real issue is that we don't like the fact that they exist and that we have to deal with them being in our lives. And this is where one can see how it actually is murder in one's heart because to cause someone to cease to exist is the very definition of murder. This is why

hatred really is murder in the heart, because in our heart, we want someone to cease to exist and basically be murdered.

To be proud in one's heart is to be one that Yahuweh resists and to be one that Yahuweh will bring down low at His coming.

James 4

6 But He gives more grace. Therefore He says:

“God resists the proud,

But gives grace to the humble.”

7 Therefore submit to God. Resist the devil and he will flee from you.

8 Draw near to God and He will draw near to you. Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double-minded.

9 Lament and mourn and weep! Let your laughter be turned to mourning and *your* joy to gloom.

10 Humble yourselves in the sight of the Lord, and He will lift you up.

Isaiah 2

10 Enter into the rock, and hide in the dust,

From the terror of the LORD

And the glory of His majesty.

11 The lofty looks of man shall be humbled,

The haughtiness of men shall be bowed down,

And the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts

Shall come upon everything proud and lofty,

Upon everything lifted up—

And it shall be brought low—

Matthew 23

12 And whoever exalts himself will be humbled, and he who humbles himself will be exalted.

One of the interesting things about life is the way that, at the end of the day, none of us really know how we are able to do any of the things we do. For instance, when we move our arms, we don't really think about it all. We just move our arms and all of it just works somehow. Or when we play baseball and we swing a bat, we don't first think about where we are going to swing the bat, or how we are going to swing it, we just do it, without really even knowing how we do it. Or when one thinks about wanting to walk somewhere, we don't think about how we are going to stay balanced while we are walking, and we don't try to walk or put effort into thinking about how to walk. We just start walking and our bodies do everything for us.

Or another interesting thing, how is it that we are so naturally good at some things, yet other things we are so poor at doing? We certainly don't wake up one morning and decide to all of a sudden be naturally good at something, or think really hard about being good at something, and all of a sudden be good at it. We are just good at doing certain things, but we don't know how or why we are.

Or let's look at learning new things. Here one might think, surely if I'm the one learning something and putting in the effort to learn something or become something, that is me doing it. Surely that is something that I do. But even in this, the fact is, we don't even know how we are able to learn anything in life. We just do, somehow, because Yahuweh created us to be able to learn how to do new things, and without that ability He gave us, it wouldn't matter how long we spent trying to learn something, we would never, ever be able to learn it.

In the end, in all of these things, and all of the things we do in life, we are only the way Yahuweh made us, and that is all we are.

So bearing this in mind, if in everything we do in life, we are only capable of doing it because of the One who made us able to do the things we do, how then do we glorify and exalt ourselves above others for what we do, when we don't even know how we do it, and we are made by Yahuweh to be who we are just the same as the ones we exalt ourselves above? How does a painter exalt oneself, when none of us could even move our arms without Yahuweh making us capable of moving our arms, and others were made by Yahuweh to do the things they do, just the same as the painter was made by Yahuweh in a specific way to do what he or she does?

One can see the problem we have and the kind of delusion pride puts us in, to actually glorify ourselves for things we can only do because Yahuweh made us capable of doing them.

But it's also more than this as well, because if Yahuweh is the one who makes us able to do the things we do, then exalting ourselves above others actually means we are exalting the way Yahuweh made us above the way He made someone else, and believing in our hearts that the way He made someone else was wrong and He should have made that person like us instead. To paraphrase Isaiah 45, it is to say to our Maker, "What have you done? What have you brought forth? You did the wrong thing creating everyone the way you did. They should be like me, since I'm so much better than they are."

Isaiah 45

9 "Woe to him who strives with his Maker!

Let the potsherd strive with the potsherds of the earth!

Shall the clay say to him who forms it, 'What are you making?'

Or shall your handiwork say, 'He has no hands'?

10 Woe to him who says to *his* father, 'What are you begetting?'

Or to the woman, 'What have you brought forth?' "

I think one can really see what Paul talks about in 1 Corinthians 12 with this as well, where he talks about all of us being one body, the body of Yeshua, and as part of His body, we all have a purpose and a reason for why we are made the way we are. Then as part of that, he talks about how, "the eye cannot say to the hand, 'I have no need of you'; nor again the head to the feet, 'I have no need of you.'"

Basically asking the question of, how can we lift ourselves up in pride and devalue the people Yahuweh has made to be different than we are, just because we can be and do things they cannot do?

1 Corinthians 12

20 But now indeed *there are* many members, yet one body.

21 And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you."

22 No, much rather, those members of the body which seem to be weaker are necessary.

23 And those *members* of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable *parts* have greater modesty,

24 but our presentable *parts* have no need. But God composed the body, having given greater honor to that *part* which lacks it,

25 that there should be no [h]schism in the body, but *that* the members should have the same care for one another.

26 And if one member suffers, all the members suffer with *it*; or if one member is honored, all the members rejoice with *it*.

27 Now you are the body of Christ, and members individually.

28 And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.

29 *Are* all apostles? *Are* all prophets? *Are* all teachers? *Are* all workers of miracles?

30 Do all have gifts of healings? Do all speak with tongues? Do all interpret?

31 But earnestly desire the [i]best gifts. And yet I show you a more excellent way.

[h]- *division*

[i]- NU *greater*

It's such an important thing to realize that Yahuweh made each of us to do the things we are capable of doing, or not capable of doing, because we are meant to be that way. We are meant to be weak in things, just as we are meant to be strong in things. We are meant to need places in our lives where people can love us in their strengths, just as we can love others in our strengths, instead of looking down on others because of our strengths that Yahuweh has given us.

...

This also really brings us to another big issue with pride, which is just the way that pride and exalting ourselves in our own hearts has such a way of causing us to devalue the people around us in practically every way imaginable, and as we devalue the people around us, we stop being able to love the people around us as well. For example,

...

And this happens not just when we exalt ourselves, since as we exalt others and give them pride, we automatically devalue and look down on others who aren't the same as what we exalt. For example, in the world, we exalt people like Monet or DaVinci or Rembrandt for the art they have created, and in our exalting of them, we also exalt others who create things like them. But the real question is, what happens when someone paints something that isn't like what they made, or that isn't what people exalt? For example, what if Bob Ross paints hundreds of landscapes that we feel can't compare to what we exalt? The answer is of course that we devalue it and consider it worth less because it isn't like what we exalt, which in the end is why many artists and people look down on Bob Ross for the things he did. "How could he ever compare to the masters we worship? How could he ever compare to the people we want to be like, so that we can have the same pride in ourselves they have?"

But the real question we have to ask ourselves is, what if Yahuweh created Monet or DaVinci or Rembrandt to be able to paint the kinds of things they did, and with a mind that could see light and shadow and form the way they did, while at the same time Yahuweh created Bob Ross to paint the things he did, and with a mind that could see light and shadow and form the way he did? What if Yahuweh loves Monet for painting the things he did, while Yahuweh loves Bob Ross just as much for painting the things he did? What if Yahuweh loves us the way He made us, and He created us the way we are because He likes us that way?

One can see where, if we were capable of love and the humility that is able to love, instead of the pride that exalts people above others, and the pride that we try to attain and have so we can exalt ourselves above others, we would be capable of loving Bob Ross the way Yahuweh made him the same as we love

Monet for the way Yahuweh made him, instead of devaluing him for not being like Monet, or DaVinci, or Rembrandt, or anyone else we exalt. Humility is one of the things that makes us able to love.

...

To look down on others as foolish, or call others fools or stupid or dumb, or be so proud as to believe in our heart that we are made better than others, is to be in danger of the lake of fire.

Matthew 5

And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire.

We are each made differently from each other, with a calling and a purpose that we are specifically and uniquely designed for, and the reality is that Yahuweh made each of us the way He did because He wants us that way. If He didn't like us the way we are with all of our limitations or abilities, He would have made us differently, but He didn't because He didn't want to. So to call someone a fool or stupid just because maybe you understand something they don't or can do something they can't really becomes a reflection of Yahuweh, and it's really like saying that Yahuweh screwed up when He made that person. That He should of made them like yourself instead of the way He made them, because you're so much better than they are.

If we judge others, then Yahuweh will judge us with the same measure we have used when we are before His throne

1 “Judge not, that you be not judged.

2 For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.

3 And why do you look at the speck in your brother’s eye, but do not consider the plank in your own eye?

4 Or how can you say to your brother, ‘Let me remove the speck from your eye’; and look, a plank is in your own eye?

5 Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother’s eye.

Living for treasure on earth that, “moth and rust destroy,” instead of treasure in heaven.

Matthew 6

19 “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;

20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

21 For where your treasure is, there your heart will be also.

Luke 12

13 Then one from the crowd said to Him, “Teacher, tell my brother to divide the inheritance with me.”

14 But He said to him, “Man, who made Me a judge or an arbitrator over you?”

15 And He said to them, “Take heed and beware of [c]covetousness, for one’s life does not consist in the abundance of the things he possesses.”

16 Then He spoke a parable to them, saying: “The ground of a certain rich man yielded plentifully.

17 And he thought within himself, saying, ‘What shall I do, since I have no room to store my crops?’

18 So he said, ‘I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods.

19 And I will say to my soul, “Soul, you have many goods laid up for many years; take your ease; eat, drink, *and* be merry.” ’

20 But God said to him, ‘Fool! This night your soul will be required of you; then whose will those things be which you have provided?’

21 “So is he who lays up treasure for himself, and is not rich toward God.”

-[c] NU *all covetousness*

Matthew 6

24 “No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and [i]mammon.

-[i] Lit., in Aram., *riches*

One really interesting thing about life is the way that one of our main goals tends to always be about getting to a place where we can feel safe and secure, and at rest and peaceful. And it makes sense because we don’t want to be in pain and we don’t want to die, etc. So if we can find some way to be safe and secure, we tend to always go towards that. But this brings up a question of, well, how does one do that? How does one make themselves feel safe and secure? In this world, usually the way one does that is by gaining wealth, because through wealth, one can pay people to create that safety and security, and create surroundings that make one feel at rest and peaceful. Through wealth, you can take away the things you lack, and with enough wealth, erase many of the worries and stresses and difficulties one faces in life, because other people can be paid to deal with those things instead of oneself.

But this is where the other interesting part comes in, because everything described above is the exact place Yeshua says the lukewarm church in Revelation 3 has found, for as He says in verse 17, “Because you say, ‘I am rich, have become wealthy, and have need of nothing,’ and they are actually lukewarm precisely because they found the place that tends to be one of the main goals of our lives here on earth, which is quite a problem for us as we pursue that goal because it means that perfect life we desire here on earth that has no difficulties in it is actually the problem, rather than any kind of solution to one’s problems or a good thing to have. As we read on a little bit further, we also then see Yeshua say the

remedy for the situation, which is, “I counsel you to buy from Me gold refined in the fire, that you may be rich,” and it’s that key phrase of “gold refined in the fire” that is so important, because basically the remedy is, having fires in your life. It is all of the stresses and the difficulties and the lack of things and all of those things that are like fire in our lives, that strain us and that we can’t cope with. All of the things wealth at least somewhat takes away, are the exact things Yeshua wants in our lives. And it’s because, just like the way fire was used during the time of the Bible to take all of the dross and impurities out of raw gold so that it could become pure gold without any impurities in it, so too all of the fire in our lives takes the dross and impurities out of us, so that we can become pure gold.

Revelation 3

14 “And to the [i]angel of the church [j]of the Laodiceans write,
‘These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God: 15 “I know your works, that you are neither cold nor hot. I could wish you were cold or hot.
16 So then, because you are lukewarm, and neither [k]cold nor hot, I will vomit you out of My mouth.
17 Because you say, ‘I am rich, have become wealthy, and have need of nothing’—and do not know that you are wretched, miserable, poor, blind, and naked—
18 I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.
19 As many as I love, I rebuke and chasten.[l] Therefore be [m]zealous and repent.
20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.
21 To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.
22 “He who has an ear, let him hear what the Spirit says to the churches.” ’

-[i] Or *messenger*

-[j] NU, M *in Laodicea*

-[k] NU, M *hot nor cold*

-[l] *discipline*

-[m] *eager*

One might ask, how does that happen? How would the fires of life refine me, and why would I need all of those difficulties and trials and stresses to grow spiritually or to grow in my relationship with Yeshua? How could Yeshua want me to go through pains in life, and not feel the safety and security wealth gives? And it really just comes down to the whole question of, if one really does lack nothing, then when does one ever cry out to Yahuweh for anything? Or what about what He says with becoming a child in our relationship with Him? When does one lean on Him and trust Him to take care of us if we instead trust in our wealth to take care of us? If life is about gaining safety and security for oneself, and that is one’s focus that all of one’s time and energy is spent on, then when does one ever have time to think about anyone else or serve Yeshua by serving others in the ways that He wants? Or another big question, exactly how often do we talk to Yahuweh throughout the day, unless there is some crisis happening? If one learns to include Him in everything and talk to Him about everything, one certainly does talk to Him a lot, but most of the time we get so busy with our lives and we have all of these goals we are trying to accomplish that it’s only when stuff falls apart that we ever talk to Yeshua or seek His thoughts on things. So the question is, how does one’s relationship with Him grow without those things that wake us up from our goals and living for gaining all we can of this very temporary world? How does one grow spiritually if one never needs to cry out to Yahuweh for anything, or trust Him with anything, or talk to

Him about anything, and lacks nothing, or at least the perception that one lacks nothing? Or how does one serve Yahuweh, if one is already serving wealth? And the answer is that one doesn't, and that's why one becomes lukewarm, because even if one may know about Yahuweh and knows He exists, if one doesn't interact with Him, or have that need to learn to trust Him, or have all of those difficulties that refine us and our relationship with Him, one's life with Him becomes just a big nothing. And just like lukewarm water being poured on one's skin is hardly even felt and one hardly even notices it is there besides it being wet, one's relationship with Yahuweh and spiritual maturity hardly means anything or noticed. It takes the fires of life for us to grow and to find a deeper walk with Yeshua that actually means something.

To show things in a more practical way, we can look at David's life, for a start. Imagine if David had been wealthy, and instead of him having to trust Yahuweh to help him deal with the bear and the lion taking his sheep, he had a bunch of helpers he could pay to deal with the bear and lion for him. Would his wealth have helped him grow spiritually? It certainly would have taken care of the problem for him and he would have lacked nothing, but he definitely wouldn't have had to trust Yahuweh either in his moment of crises, and also would have completely missed out on that part of his relationship with Yeshua. And what about the day that Goliath came after that? Saul had lots of wealth and lots of people he could pay to fight Goliath, but it was David who was brave enough to fight and slay him, and only because of the fire of the bear and the lion that had already made him into a more pure gold, and helped him grow enough spiritually to even think of doing that. It was precisely the difficulties that Yeshua had either allowed or brought in his life, which made him into the man who could fight Goliath, and made him into the man who could trust Yeshua with his life, but also made him into the man who was so hot for Yahuweh that he would defend His honor when no one else would. And we can see where, maybe the problem wasn't everyone's fear, but just that they had not let the fires of life grow them and mature them like David did, and maybe they simply "lacked nothing" a bit too much.

And even the defeating of Goliath, it wasn't David's own strength that did it, but his lack of strength that did it, because his lack made it possible for Yahuweh to do what he couldn't do. It was precisely because he lacked, unlike the church in Revelation that lacks nothing, and because he had no safety and security in wealth, but had it in Yahuweh, that he was able to see Yahuweh intervene in his life and grow in that trust in Him. And it really begs those questions raised above of, how does one grow in their relationship with Yahuweh, without the fires of life that are too big for us to handle? If you yourself can always handle them, when does one ever put one's trust in Yahuweh to handle them, and handle them in a way that is always much better than our own ways? And we can see where having lack in things is actually a good thing for our relationship with Yeshua.

If we go to 2 Chronicles 29-33, we can also see the exact principle talked about in Revelation on display in real life here as well, through one of the Kings of Israel named Manasseh. I won't quote the entire testimony here since it is multiple chapters if you really want to read the whole testimony with the context of Manasseh's father, King Hezekiah, but to give a short version, his father was one of the few Kings of Israel who actually followed Yeshua and turned the nation back to Yeshua during his reign. In 2 Kings 18, it even talks about how there were no Kings, of specifically Judah, like him before or since, who trusted in Yahuweh and held fast to Yeshua like he did.

2 Kings 18

5 He trusted in the LORD God of Israel, so that after him was none like him among all the kings of Judah, nor who were before him.

6 For he held fast to the LORD; he did not depart from following Him, but kept His commandments, which the LORD had commanded Moses.

7 The LORD was with him; he prospered wherever he went. And he rebelled against the king of Assyria and did not serve him.

8 He [e]subdued the Philistines, as far as Gaza and its territory, from watchtower to fortified city.

-[e]

Coming back to 2 Chronicles now, if we go to chapter 32, verses 22 – 33, we can see where it talks all about the great amounts of wealth he had at the time of his death, and much like Solomon, nations from all over the world brought gifts to him and to Yahuweh because of what Yahuweh had done in destroying the King of Assyria right before this part about all the wealth. And basically what we see is the way that, at the time of his death, he and his family would have been at about the place it talks about in Revelation, where they could have said the very words, “I am rich, have become wealthy, and have need of nothing,” that are in Revelation.

2 Chronicles 32

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *others*, and [f]guided them on every side.

23 And many brought gifts to the LORD at Jerusalem, and presents[g] to Hezekiah king of Judah, so that he was exalted in the sight of all nations thereafter.

24 In those days Hezekiah was sick and near death, and he prayed to the LORD; and He spoke to him and gave him a sign.

25 But Hezekiah did not repay according to the favor *shown* him, for his heart was lifted up; therefore wrath was looming over him and over Judah and Jerusalem.

26 Then Hezekiah humbled himself for the pride of his heart, he and the inhabitants of Jerusalem, so that the wrath of the LORD did not come upon them in the days of Hezekiah.

27 Hezekiah had very great riches and honor. And he made himself treasuries for silver, for gold, for precious stones, for spices, for shields, and for all kinds of desirable items;

28 storehouses for the harvest of grain, wine, and oil; and stalls for all kinds of livestock, and [h]folds for flocks.

29 Moreover he provided cities for himself, and possessions of flocks and herds in abundance; for God had given him very much property.

30 This same Hezekiah also stopped the water outlet of Upper Gihon, and [i]brought the water by tunnel to the west side of the City of David. Hezekiah prospered in all his works.

31 However, *regarding* the ambassadors of the princes of Babylon, whom they sent to him to inquire about the wonder that was *done* in the land, God withdrew from him, in order to test him, that He might know all *that was* in his heart.

32 Now the rest of the acts of Hezekiah, and his goodness, indeed they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel.

33 So Hezekiah [j]rested with his fathers, and they buried him in the upper tombs of the sons of David; and all Judah and the inhabitants of Jerusalem honored him at his death. Then Manasseh his son reigned in his place.

-[f] LXX *gave them rest*; Vg. *gave them treasures*

-[g] Lit. *precious things*

-[h] So with LXX, Vg.; Arab., Syr. omit *folds for flocks*; MT *flocks for sheepfolds*

-[i] Lit. *brought it straight to* (cf. 2 Kin. 20:20)

-[j] Died and joined his ancestors

And what's interesting is that after this, when his son King Manasseh takes over, we then see the other part talked about in Revelation with the church being lukewarm because of their wealth. Reading in chapter 33, we see how Manasseh brings back all of the idol worship his father had destroyed, and he brings idols into the house of Yahuweh so that there is a mixture of serving Yahuweh and serving other things, much like when we are lukewarm, it's because there is a mixture of serving Yahuweh and serving other things. We are neither cold nor hot, but instead a mixture of love for Yeshua and love for things that aren't Yeshua.

But after this, in verse 10, we then see Yeshua's remedy for the situation, which is to bring the fire into Manasseh's life by bringing, "the captains of the army of the king of Assyria," who end up binding Manasseh in bronze and carrying him off to Babylon, where one assumes he is some kind of slave there. And in this instance, Yahuweh's intention is of course not just to refine with this fire, but to also destroy much of the nation of Israel because of all of the sin and evil that is being done, but as we keep reading, we see there actually is a part of it that does indeed refine. Because what happens next in verse 12 is that Manasseh actually humbles himself before Yeshua, and cries out to Him and prays to Him in his distress. And at the end of verse 13 it says, "Then Manasseh knew that the LORD was God."

2 Chronicles 33

10 And the LORD spoke to Manasseh and his people, but they would not [d]listen.

11 Therefore the LORD brought upon them the captains of the army of the king of Assyria, who took Manasseh with [e]hooks, bound him with [f]bronze *fetters*, and carried him off to Babylon.

12 Now when he was in affliction, he implored the LORD his God, and humbled himself greatly before the God of his fathers,

13 and prayed to Him; and He received his entreaty, heard his supplication, and brought him back to Jerusalem into his kingdom. Then Manasseh knew that the LORD was God.

-[d] *obey*

-[e] Nose hooks, 2 Kin. 19:28

-[f] *chains*

As can also be seen above in verse 13, the next thing that happens is that Yeshua actually brings King Manasseh back to the land of Israel to be King again, and as we keep reading the rest of chapter 33, we see that Manasseh also then completely destroys all of the idols and everything he had brought into Israel, and, "commanded Judah to serve the LORD God of Israel." Basically, he becomes so hot for Yahuweh that Yahuweh is the only one he serves, and the lukewarmness is no longer there. And what we see is of course, the reason why all of it happened, is because Yahuweh brought fire in his life and took away all of the wealth, which caused the dross to come out and made him purer gold with a hotness for Yeshua that wasn't there before. The fire purified his life and made his relationship with Yahuweh into something deeper it had never been before, and it was his lack and need that brought him closer to Yahuweh. And one can imagine that if he would have had the wealth and strength and, "need of nothing," to defeat those Assyrians that came against him and put him in shackles, he would have never turned back to Yahuweh like he did.

2 Chronicles 33

14 After this he built a wall outside the City of David on the west side of Gihon, in the valley, as far as the entrance of the Fish Gate; and *it* enclosed Ophel, and he raised it to a very great height. Then he put military captains in all the fortified cities of Judah.

15 He took away the foreign gods and the idol from the house of the LORD, and all the altars that he had built in the mount of the house of the LORD and in Jerusalem; and he cast *them* out of the city. 16 He also repaired the altar of the LORD, sacrificed peace offerings and thank offerings on it, and commanded Judah to serve the LORD God of Israel.

17 Nevertheless the people still sacrificed on the [g]high places, *but* only to the LORD their God.

18 Now the rest of the acts of Manasseh, his prayer to his God, and the words of the seers who spoke to him in the name of the LORD God of Israel, indeed they *are written* in the [h]book of the kings of Israel.

19 Also his prayer and *how God* received his entreaty, and all his sin and trespass, and the sites where he built [i]high places and set up wooden images and carved images, before he was humbled, indeed they *are written* among the sayings of [j]Hozai.

20 So Manasseh rested with his fathers, and they buried him in his own house. Then his son Amon reigned in his place.

-[g] Places for pagan worship

-[h] Lit. *words*

-[i] Places for pagan worship

-[j] LXX *the seers*

Now, that isn't to say that it always happens this way. There were a lot of kings of Israel who still rejected Yahuweh refining them even with the fires He brought, and just as in all of our lives it does take a choice on our part to let Yahuweh refine us with those fires, but the thing that is so amazing is how one can actually see the entire process talked about in Revelation, happen in this man's life, and it shows how it really does happen. This isn't just some kind of a vague notion Yahuweh is talking about in Revelation. This is real life and the real process that happens in our lives, from living in lukewarmness and wealth and having need of nothing; to being remedied by fire; to becoming not just purer gold, but becoming hot for Yahuweh instead of lukewarm.

...

The thing that we really have to ask ourselves is, what is actually important to us in life? If our goal in life is to have, "need of nothing," yet according to the rest of what Yeshua says in that verse this is part of what makes us, "wretched, miserable, poor, blind, and naked," is the wealth still the thing we really want? Are we willing to live for that goal of safety and security in wealth and having need of nothing, even if it makes us wretched, miserable, poor, blind, and naked? Or like David, do we put our safety and security and trust in Yeshua instead of wealth, and see our relationship with Him grow as He keeps us safe, and see ourselves grow as our lack and the fires Yahuweh brings refine us? And it's not so much about being poor, but just the question of, what do you trust in and what is the goal of your life? Do we live for storing up treasure here on earth and a lifestyle that can give us all we might desire, or do we live for the treasure that is Yahuweh and being with that treasure that is Him forever, even being willing to give up all we have in order to be with Him, as He talks about in Matthew 13?

Revelation 3

17 Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked—

Matthew 13

44 “Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.

45 “Again, the kingdom of heaven is like a merchant seeking beautiful pearls,

46 who, when he had found one pearl of great price, went and sold all that he had and bought it.

It’s the question of what is in our hearts and what do we love in our lives? Because one can’t love both money and a lifestyle of wealth, while at the same time love Yeshua, without also becoming lukewarm in the process. Because this is even the very definition of being lukewarm. It’s trying to equally mix hot and cold together, equally love Yahuweh and love other things, which we all know creates something that is neither cold nor hot, but lukewarm. Like King Manasseh did, it’s trying to bring in all of these other idols into Yahuweh’s Temple and into our heart that is Yahuweh’s true temple, so that we can worship and love both Yahuweh and all of our other idols, and it just doesn’t work. We might think to ourselves when we read about all of the various kings of Israel and Judah, “How could they turn away from Yeshua like that,” but the reality is, we already do the same things within our own hearts. We may not bow down to an idol of stone or wood like they did, but we certainly fall in love with all of the things wealth gives us, and let all of those things into our hearts no different from those kings letting the idols into Yeshua’s temple and the nation of Israel.

And another question, what if Yahuweh asks you to abandon your lifestyle like he did with the man in Matthew 19, could you do it? Or would you find out that trying to mix love for Yahuweh and love for your lifestyle has actually caused you to love your lifestyle more than Him, and you can’t give it up? Would you find out you are in fact, “wretched, miserable, poor, blind, and naked,” when you believed you had need of nothing? If one can’t abandon the lifestyle one has if Yahuweh asks one to, then it means one has already fallen in love with the lifestyle more than Him, and just like He says in Matthew 6, we will hate Him for asking us to give up our lifestyle because our lifestyle has become our master instead of Him.

Matthew 6

19 “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;

20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

21 For where your treasure is, there your heart will be also....

...24 “No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and [i]mammon.

-[i] Lit., in Aram., *riches*

Matthew 19

16 Now behold, one came and said to Him, “Good[d] Teacher, what good thing shall I do that I may have eternal life?”

17 So He said to him, [e]“Why do you call Me good? [f]No one is good but One, *that is*, God. But if you want to enter into life, keep the commandments.”

18 He said to Him, “Which ones?”

Jesus said, “‘You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear false witness,’

19 ‘Honor your father and *your* mother,’ and, ‘You shall love your neighbor as yourself.’ ”

20 The young man said to Him, “All these things I have kept [g]from my youth. What do I still lack?”

21 Jesus said to him, “If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.”

22 But when the young man heard that saying, he went away sorrowful, for he had great possessions.

23 Then Jesus said to His disciples, “Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven.

24 And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

25 When His disciples heard *it*, they were greatly astonished, saying, “Who then can be saved?”

26 But Jesus looked at *them* and said to them, “With men this is impossible, but with God all things are possible.”

27 Then Peter answered and said to Him, “See, we have left all and followed You. Therefore what shall we have?”

28 So Jesus said to them, “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

29 And everyone who has left houses or brothers or sisters or father or mother [h]or wife or children or [i]lands, for My name’s sake, shall receive a hundredfold, and inherit eternal life.

30 But many *who are* first will be last, and the last first.

-[d] NU omits *Good*

-[e] NU *Why do you ask Me about what is good?*

-[f] NU *There is One who is good. But*

-[g] NU omits *from my youth*

-[h] NU omits *or wife*

-[i] Lit. *fields*

...

As far as any kind of riches or wealth goes, another one of the real things that tends to always trip us up is simply the fact that having a nicer life always looks like such a good thing to have and to strive for. And it can be quite difficult for us to understand or accept the idea of willingly giving up a nicer life, and instead living a poorer lifestyle than we have to, because having a nicer life just always seems like such a good thing to have. It’s like, why would one intentionally make their life on earth seemingly worse? Are you crazy? Only someone who has lost their mind would do something like that.

But as we keep going in this direction, the interesting thing one finds is that it is actually this very idea that causes us to do things like live in multi million dollar mansions, even as people in our very communities are homeless because of whatever has gone wrong in their life, or why we will spend money on always buying the newest car, or having the newest electronic, or upgrading to a nicer house we don’t actually need, even as again, people in our very communities starve because they don’t have enough to eat. And it’s because having the nicest life one can possibly have, at whatever income level we are at, always looks like such a good thing to do. This is something that even we as Christians do as well, and is why we do live in multi-million dollar mansions, even as Yeshua talks about not storing up treasure here on earth and it being incredibly difficult for a rich person to enter into heaven. Or even if we don’t make that much, why we do spend our money in the pursuit of maxing out the niceness of our living conditions, at whatever amount we earn, even as people are homeless or without food in our communities. Because intentionally choosing a less nice lifestyle, just seems so wrong and illogical. And even though one might believe they are different from someone who lives in a mansion while

others are homeless, and one believes that they would never live in such luxury when others need so much, the fact is, if we are all living by the same philosophy about life, that the right thing to do is to always live in the best circumstances possible and to always live at the maximum niceness our current money allows, then the question becomes, are any of us actually any different from each other? The amount we spend having the nicest life possible may be different, but the heart and the way of thinking about life isn't any different. It's simply that someone had more wealth to max out the niceness of their life with.

It's also quite interesting how even as we might still give some of whatever wealth we have to help others and do things Yahuweh wants us to do with it, and we may think to ourselves how great we are for giving away the wealth we give, it's interesting how a lot of the time, all we actually do is give away the extra wealth we have, only after we have already spent enough of it on ourselves to have the best lifestyle we can have, and rather than giving up the lifestyle itself, we give up only the extra that isn't needed to have that lifestyle we want. To use an example, it's like if we were to make \$100,000 a year, and rather than giving away \$70,000 of it and living on \$30,000, we instead live on the \$70,000 and give the \$30,000 away that we don't need for the lifestyle we want. And it's the giving up of the lifestyle itself that is so hard for us to do or understand why one would ever do, because why would we? Why would we live in a small house, when we can live in a bigger house, and why would we use an old car when we can have a new car, or use a more simple car when we can have a fancier car, and why would we use an electronic that already gives us everything we need when we can buy the newest electronic that is even better, and why would we buy more simple clothes when we can afford designer clothes, and why wouldn't we do all of the other many things we do simply to have a more heavenly experience here on the earth? How can it be a right and good thing to live worse? Isn't it good to have a nice life? And it is this that is always our biggest struggle when it comes to any kind of wealth and money, because we just don't understand, and disagree with, the concept of intentionally living worse than we have to.

But as we look in the Bible, the really neat thing is that we can actually see this whole idea in a very small thing Yeshua mentions in Matthew 13 and Mark 4, where He is talking about the parable of the sower and the types of ground that His seed can fall on. And He talks about how some falls by the wayside and is snatched away by birds, or rather, the devil. And other seed falls on rocks and because they have no root, the seed withers and dies. While still other seed falls in soil, but the thorns or weeds choke out the seed, and it too dies. And it's this third one that becomes quite interesting because as we read His interpretation for it in Matthew 13, verse 22, and Mark 4, verse 19, we can see where He talks about the thorns being the cares of this world and the desire for other things, but also specifically, "the deceitfulness of riches."

Matthew 13

18 "Therefore hear the parable of the sower:

19 When anyone hears the word of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away what was sown in his heart. This is he who received seed by the wayside. 20 But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy;

21 yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles.

22 Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.

23 But he who received seed on the good ground is he who hears the word and understands *it*, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty."

Mark 4

13 And He said to them, “Do you not understand this parable? How then will you understand all the parables?

14 The sower sows the word.

15 And these are the ones by the wayside where the word is sown. When they hear, Satan comes immediately and takes away the word that was sown in their hearts.

16 These likewise are the ones sown on stony ground who, when they hear the word, immediately receive it with gladness;

17 and they have no root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for the word’s sake, immediately they stumble.

18 Now these are the ones sown among thorns; *they are* the ones who hear the word,

19 and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful.

20 But these are the ones sown on good ground, those who hear the word, [e]accept *it*, and bear fruit: some thirtyfold, some sixty, and some a hundred.”

-[e] receive

And it’s when we read this part that it begs the question of, how do riches deceive us? What is it about riches that make it possible for this non living thing called wealth, to be able to deceive? And there of course isn’t any way of knowing for sure what Yeshua means by this without He Himself explaining it, but if we bring in the things that have just been talked about, one very good explanation becomes that they are deceitful because they always look like something that is good, and since a nicer life seems better and something that is good, it makes no sense to us why we should ever give up the wealth and that something that is good. It’s the whole thing of, having a better life for yourself, always looks like such a good thing. And making our lives more comfortable, looks like a good thing. And having a bigger house with more space for everyone, always seems better and more good than having a small house. And having a nicer or newer car, always seems better and more good than having an old car. Etc., etc. No matter what form it may take, having a better standard of living, always seems like a better and more good thing to have, and something we should always have if there is an ability to have it. Because why would one ever intentionally have a worse life or a lower standard of living, when they don’t have to? That’s completely crazy. Only a crazy person would intentionally live in a worse way when they don’t have to, or give up living to the highest standard of living that is possible for them to live. Life is too short to not get as much out of it as one can. And in this way, wealth deceives us, because what it gives us seems good.

I would also say as well that the even more tricky part about it is just the fact that there is a part of having a nice life that is good. There is a reason why Yahuweh made heaven to be full of many beautiful and wonderful things, and why He made the Garden of Eden for Adam and Eve, and why Yeshua says we do have houses and mansions in heaven. Because it is absolutely true that it is nice to have a nice life and have beautiful things, and, “Why would one want to live in worse circumstances if one does not have to,” is absolutely a valid question.

However, the problem with trying to gain all of those things for ourselves here on earth really comes down to the other side of the coin we don’t see of having a nicer life here on earth, or having the best standard of living our wealth can give us. Because the other side of the coin is full of all the people we didn’t help find Yeshua and help grow in their relationship with Him, because we either spent the money on the nicer life, or we were too busy creating that nicer life to be able to have the time for anything else.

And the other side of the coin is full of all the people we could have loved, and who didn't see Yeshua's light coming out of our lives, because we loved ourselves instead. And this is really where what Yeshua says about the riches choking out our seed, or our ability to bear good fruit for Him, comes into this. Because the reality is that nothing we do is done in a vacuum. Every cent of money we spend creating a nicer life, is money that can't be spent helping someone find Yeshua. And every extra ounce of energy we spend working at our job or doing other things in order to make our nicer life possible, is an ounce of energy that can't be spent bearing Yahuweh's good fruit. It's not only the time and energy we spend gaining the lifestyle we want either, but even the large amount of time and energy it takes for the maintenance of our lifestyle, and keeping what we have gained, is time and energy and money that could be spent bearing the good fruit Yahuweh wants to bear through our lives. And even more, there is also all of the time we spend enjoying the nice life we have created for ourselves here on earth, which is the entire point of having the nicer life in the first place, that is also time that can't be spent bearing His good fruit. It's just the reality that one can't live for both things. If the goal of one's life is wealth and the niceties it can give, and the creating of treasure here on earth, then the goal of one's life isn't Yeshua. For again, one cannot have two masters, and serve both Yahuweh and wealth. It is only Yahuweh, or only wealth, as He says it is in Mathew 6. And as talked about before, we may try to do both in our lives, but there is always going to be a trade off between the two, and even more, trying to do both is to actually become the lukewarm church in Revelation, because this is the very definition of the word lukewarm. It's trying to be hot and cold at the same time. Trying to love both Yahuweh, and love things that are against Yahuweh, at the same time.

Matthew 6

19 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;

20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

21 For where your treasure is, there your heart will be also...

... 24 "No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and [i]mammon.

25 "Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?

26 Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?

27 Which of you by worrying can add one [j]cubit to his [k]stature?

-[i] Lit., in Aram., *riches*

-[j] About 18 inches

-[k] *height*

Revelation 3

14 "And to the [i]angel of the church [j]of the Laodiceans write,

'These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God: 15 "I know your works, that you are neither cold nor hot. I could wish you were cold or hot.

16 So then, because you are lukewarm, and neither [k]cold nor hot, I will vomit you out of My mouth.

17 Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked—

18 I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.

19 As many as I love, I rebuke and chasten.[l] Therefore be [m]zealous and repent.

20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

21 To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

22 “He who has an ear, let him hear what the Spirit says to the churches.” ’

-[i] Or *messenger*

-[j] NU, M *in Laodicea*

-[k] NU, M *hot nor cold*

-[l] *discipline*

-[m] *eager*

It's also not that the goal of life is purely being poor either, or that somehow being poor itself is something that makes one righteous or anything like that. But it is that love and true love that could be given with the wealth, or with our energy, or with our time, that is the goal, and is the thing that is not given when life is about ourselves, and the goal of our lives is about trying to create our own heaven here on earth for ourselves. It is the living one's life with Yeshua and the walking with Him and talking with Him and thinking about Him each day, instead of living one's life with wealth and companioning with one's wealth and thinking about one's wealth each day. It's walking with Him as He desires to help others, and love others, and give to others, and the companioning with Him in all the many things that are so much more meaningful than another nice thing we try to fill the void of our lives with. And it's like, when there are those of us who are starving to death because we can't afford food, and there are those of us who are barely getting through life because of whatever difficulties we may be facing, and there are people who Yeshua wants to do something good in their lives through us, it's like, how on earth can we close our hearts to those things, in favor of gaining nicer things for ourselves? How can we close our hearts to love, and live for ourselves instead?

And it is all of these things that are probably also some of the reasons why Yahuweh does talk so much in the Bible about being against the pursuit of wealth and talks about it being so hard to find His path of life when one has wealth. Because it is selfishness. There is no denying that the reason one has wealth or has a wealthy lifestyle in the first place, or tries to live in the maximum niceness one can live in, is only because of what it gives oneself, and if one is doing something for oneself, that automatically means one isn't doing it out of love for anyone else but oneself. It is just the reality that there is no true love or sacrifice in the goal of one's life being riches, or trying to maximize the niceness of our lives with whatever amount of money we are using to try and do that. It is something we do purely for ourselves, and the only way that riches or any kind of wealth become about sacrifice and true love is if one gives up those riches, or gives up the niceness of our lives that could be gained when we spend our money on ourselves. It's also interesting how, if one does indeed do that and give up one's riches or gives up the niceness one could have out of love, then one no longer has those riches or the nice things one could have, and there really is no way to have riches, yet also be loving others, because one has to give up those riches in order to love others. One can't serve both Yahuweh and the lifestyle that money gives us, because we serve Yahuweh through giving up the money that gives us that lifestyle, and through giving Him our time and energy that would have been used to make our lives nicer.

And as we go further in all of this, there is also something else we can glean when we put what Yeshua says about the lukewarm church, together with what He says about the deceitfulness of riches. This being that we can actually start to see one of the big reasons for why we even become the lukewarm church in the first place, and how that process happens. Because there is always that question one

wonders when reading the verses about the lukewarm church of just how does that actually happen that we make that choice to become lukewarm. How is it that, even though Yahuweh talks so much against having wealth and storing up treasure here on earth, we as Christians still try to have wealth and store up treasure here on earth, and even more, not even see that as being a problem? It's also not like any of us are actively trying to become lukewarm in our relationship with Yeshua either, or trying to become something that is like vomit to Him. So one wonders, how does all of that come about?

But when we look at all of it from this perspective of maximizing the niceness of our lives here on earth always looking like such a good thing, and making our lives better through the riches that make life better always looking like such a good thing, we can see where it becomes very easy to be lukewarm in our relationship with Yahuweh. Because the choices we are making in our lives that have the end result of making us lukewarm, seem like right and good choices to make, and we can't imagine Yahuweh ever wanting us to live any other way. And it is because of the deceitfulness of riches, that we end up living for those riches, and eventually becoming the lukewarm church that has gained the nicer life they want through those riches. We become that lukewarm church simply because having the nicest life we can attain seems good, and we don't see the value in giving up the nice life, for all of the love that could be done with the wealth, and the time, and the energy that creates our nice life. And we don't see the value in giving up the things of this world even, or being okay with a life that is more humble just so that it is easier to stay on the narrow path with Yeshua, and it isn't as hard as a camel trying to go through the eye of the needle.

Mark 4

18 Now these are the ones sown among thorns; *they are* the ones who hear the word,
19 and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful.
20 But these are the ones sown on good ground, those who hear the word, [e]accept *it*, and bear fruit: some thirtyfold, some sixty, and some a hundred.”
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Revelation 3

15 “I know your works, that you are neither cold nor hot. I could wish you were cold or hot.
16 So then, because you are lukewarm, and neither [k]cold nor hot, I will vomit you out of My mouth.
17 Because you say, ‘I am rich, have become wealthy, and have need of nothing’—and do not know that you are wretched, miserable, poor, blind, and naked—
18 I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.

Matthew 6

19 “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;
20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.
21 For where your treasure is, there your heart will be also...”

As we look at heaven too and all of the beauty and things like mansions or houses that Yahuweh talks about having for us in the Bible, even with this, there is an issue that starts to arise in simply the fact

that, we don't actually go to heaven in order to have all of those nice things. The purpose of heaven and eternal life isn't to have beautiful things or to have the luxurious life you never got to have here on earth. It is to be with Yeshua our Creator, because He is the one we love and we just want to be with Him. And probably the biggest test of what is in our hearts is within the question of, would we want to be in heaven even if it had no riches or beautiful things, and the only reason for being there is to be with Yeshua? Or to frame it in a different way, would we want to be with our spouse Yeshua, even if all we ever had was a one bedroom shack to live in, just like so many of the romanticized ideas of marriage are about? As talked about before throughout this writing, is our love really about Him, or what we can gain from Him? What is really in our hearts, and what do we really desire? Because to paraphrase what Yeshua says in Mark 8 a bit, heaven isn't about gaining the world. The desire for the world and the wealth of the world and the lifestyle that mankind says is good to have is what makes us lose our soul, not gain our soul. And if our desire is to use heaven to gain the world, and all the riches and lifestyle this world says is right and good to have and strive for, there is something very wrong with what is in our hearts, because being in heaven isn't about love for Yeshua, and is instead about love for the world and everything we can gain for ourselves. It is again trying to love both Yahuweh and all of these other things we desire at the same time, and becoming lukewarm in our relationship with Him in the process.

Mark 8

34 When He had called the people to *Himself*, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.

35 For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.

36 For what will it profit a man if he gains the whole world, and loses his own soul?

37 Or what will a man give in exchange for his soul?

38 For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels."

...

The more nice things one has, the more one falls in love with all of those nice things, and the harder it becomes to give up all of those things, and to keep Yeshua as one's greatest love without anything else being more important than Him. Having nice things may feel good, but if it separates one from Yeshua, then the question becomes, is it actually a good thing?

...

If one can live on only \$30,000 a year, why does one need that \$970,000? Or if one can live on \$30,000, why does one need that other \$70,000? What kind of love could be done in people's lives with the money we spend trying to fulfill ourselves with empty niceties?

...

And one of the real ironies is that many times, even if we make large amounts of money each year, we still live paycheck to paycheck or something close to it, because trying to max out the niceness of our circumstances ends up using all of that wealth we make.

...

It's not just that it's ill advised to spend one's life gaining treasure here on earth, but the mere fact that we store up treasure here on earth exposes what is in our hearts and what we really live for in life.

...

One will never find a verse in the Bible that says something like, “The greatest in my kingdom are those who used these principles to become wealthy during their time on earth.” While it’s great if Yahuweh wants to give us wealth so we can learn how to give it away, the real question is, why do we spend so much time talking about and focusing on having wealth and becoming wealthy when there are so many other things He talks about that do make one great in His kingdom, which have nothing to do with wealth?

...

If He doesn’t value what we gain here on earth enough to not let it be destroyed, and if He doesn’t value it enough to bring it with us when we die so that we still have it in eternal life, then why do we value it and try to attain things He doesn’t value? Why do we put so much emphasis on things that matter so little to Him?

...

Where’s the repentance? Where is the getting your life right with Yahuweh? Where is the, how do I get free from living in sin? How do I walk the narrow path that leads to eternal life, that so few are able to find? Who cares about having a thousand dollars more in my pocket, or storing up more treasure on this earth, or 10 steps to get God to make my business more profitable. How do I teach my kids what the narrow path even looks like, if no one is teaching me what it looks like? When has being a Christian and following Yahuweh ever meant living your whole life and spending all of your time for absolutely worthless wealth, and worthless money, that means nothing in eternity? And one might say that we need money to live, and while this is true, it’s also true that we don’t need a bigger house to live. We need our souls and our life to be right with Yeshua, so that we even have a house in heaven. There is no reason to spend time and energy on a wealthier life, just for the sake of having a wealthier life. What about the people who aren’t even going to have a house or a place in heaven, who might have one if we had only let Yahuweh have His will in our lives and sought His will instead of seeking our wealth? Where is the love for others? Where is true love, that sacrifices and gives up life for Yahuweh and others?

And where is the perspective of Yahuweh saying He will take care of us as He does with the sparrows? He’s already said He’s going to watch over us and take care of us. We don’t have to try to manipulate Him into doing that. We just have to trust Him that He will. The only reason to try to manipulate Yeshua into doing something, is because we are wanting Him to do our own will, and are unwilling to trust Him with His will.

...

Any idea that is about gaining more of this world and says it is Yahuweh’s will for us to have more of this world, only for the sake of having more of it, is never going to be from Yahuweh, because He says to give up this world, and to come out of this world, and to not store up or try to gain treasure here on earth, and that it’s easier for a camel to go through the eye of the needle, than for a rich man to enter into heaven, and that anyone who is a friend or loves this world makes themselves an enemy of Him. He has already, very clearly and multiple times, given His view on the way that we as mankind think about life on this world, and the lifestyle of this world, and the wealth of this world, and it is the complete opposite of gaining more of it.

...

Having wealth and a nice lifestyle may be good for the body and feel good to the body, but if it makes it harder to be with Yeshua and be in heaven with Him, then it isn’t good for the soul and isn’t a good

thing. If it brings death instead of life to the soul, that's not a good thing for us. It's not a blessing to have wealth and a nice lifestyle if it separates us from Yeshua.

...

It is very true there are times when our callings and the things Yeshua has for us to do requires large amounts of money to go through our hands, or results in us being able to earn large amounts of money, but that doesn't mean one has to spend that money on a luxurious way of living. One doesn't have to buy a larger house or a nicer car or more expensive clothes, even if one has the capability of doing so. The reason why the money is there in the first place is for our callings and because of the good things He wants us to do with it, not because He wants us to have more of this world that destroys us and kills our soul.

...

Believing that Yahuweh doesn't interact with us and doesn't want to be involved in our lives. That He only cares about big things rather than us small people and all the small things that are part of our lives each day. He's simply too big to ever be involved in our lives.

In the world of man, sparrows are inconsequential and meaningless, and for the most part, each of their lives come and go without any of us even thinking about them. Yet, Yahuweh cares about even what we deem meaningless and inconsequential, and He cares about each one of their lives. And this is the reality of what He was saying in Matthew 10 and Matthew 6, that even though we believe He should only care about the big things in life, and that our lives and all the little things happening in our lives are too small for Him to care about, He says He actually does care about what is happening with each and every one of us, no matter our importance in the world, and even more, He actually interacts with us and is within even the little small things that are a part of each of our days. Our lives and all the many things going on in each of our days may seem like they should be inconsequential to someone who can speak entire universes and galaxies into existence, yet He says they aren't inconsequential, and that He loves being a part of all of it with us. We may deem what house we buy as something too small for Him to care about, and yet He doesn't deem it too small to care about, and wants to share in it and be a part of the process of buying the house. Or we may deem what we're going to be having for supper tonight, or playing games, or how our day is going at work or school, as all inconsequential and things too small for Him to care about, and yet He does care about them, because even a sparrow's day is smaller than all of those things, and yet He loves and cares, and is involved in each of their days.

Matthew 10

27 "Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops.

28 And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in [h]hell.

29 Are not two sparrows sold for a [i]copper coin? And not one of them falls to the ground apart from your Father's will.

30 But the very hairs of your head are all numbered.

31 Do not fear therefore; you are of more value than many sparrows.

-[h] Gr. *Gehenna*

-[i] Gr. *assarion*, a coin worth about 1/16 of a denarius

Matthew 6

25 "Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?

26 Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?

27 Which of you by worrying can add one [j]cubit to his [k]stature?

28 "So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin;

29 and yet I say to you that even Solomon in all his glory was not [l]arrayed like one of these.

30 Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will He* not much more *clothe* you, O you of little faith?

31 "Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

32 For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.

33 But seek first the kingdom of God and His righteousness, and all these things shall be added to you.
34 Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.

-[j] About 18 inches

-[k] *height*

-[l] *dressed*

The only way for it to be true that not a single bird dies without it being His will, and not just Him knowing about it, but it actually being His will, as He says in Mathew 10:29, is if He is actually involved in every little detail of every little bird's life, even down to things like finding food for them to eat, and finding shelter for them in storms, and finding water for them to drink, and hiding them from predators if it's not yet their time to die. The only way for them to not die unless it is His will, is if He is so much a part of each of their lives and thinks about them so much, that they literally do not die unless it is His will. The lives of birds and animals are so small to us, and yet all of the intricate details of their lives matter to Yeshua. And it's like, how could we ever believe that all of those small details of our lives don't matter to Him, when all of those small things do matter to Him in the life of each little animal. How could we believe His kids matter less to Him than His animals?

...

What kind of Dad do we believe Him to be that He would care and be a part of every little sparrow falling on the earth, and every little detail of everything that happens on the earth, yet not care about His kids and all the little things His kids are doing? Why do we believe He doesn't care about us when He cares so much about everything else? It's like we believe we are the only thing He doesn't care about. It's like, "You may be My sons and daughters, but I don't want to be a part of your lives or have much contact with you or have anything to do with you. I may be a part of every sparrow's life, but I don't care enough about you to be a part of your life."

...

Loving Fathers care about their kids, and care about even all of the little things going on in their kids lives. To say that He is our loving Father, yet also say He doesn't care about us and that He doesn't care about everything going on in our lives, is to believe a contradiction, because those two concepts are complete opposites of each other. One is either a loving Father, or one is a Father who does not care. One can't be both.

...

Believing Yahuweh no longer does miracles, or prophesy, or fills people with His Spirit like He did in Acts

...

We think to ourselves, “I can’t believe the people during Yeshua’s time missed His coming and killed Him like they did, even with all the miracles He did and everything that happened,” and like the Pharisees in Matthew 23, we say to ourselves, “If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets,” and we would not have killed Yeshua like they did. And yet, the problem is that if Yahuweh were to walk on this earth again today in such a way like the first time that one can not tell He is anything but a man, and He did miracles and prophesied the same as He did then, we would say to Him, “This *fellow* does not cast out demons except by Beelzebub, the ruler of the demons,” also just like the Pharisees said in Matthew 12, or putting it another way, we would say about Him, “This *fellow* does not do miracles except by the devil, the ruler of the demons. He’s a fraud and a fake because Yahuweh doesn’t do miracles anymore, or prophesy to anyone anymore, or speak in tongues anymore. All of that ended when the time of the disciples ended.” We can see the problem here. And even today, we say the exact same thing when He does do all of those things through people. We say, those supernatural Yeshua is doing through that person are of the devil, and we want nothing to do with it. “This *fellow* does not cast out demons except by Beelzebub, the ruler of the demons.” And there is a strange irony in the way that we have the example of the Pharisees to read, and we believe we would be different just like they believed they would be different, yet the reality is, we are the same as they are, and we even use the same arguments they did to ignore the things Yeshua does, in our time. Because the reality is, He does indeed still do miracles through us, and He does indeed still prophesy through us, and He does indeed still speak in tongues through us and fills us with His Spirit, and one can read volumes of testimony and factual evidence of Him doing all of these things, and in the face of all of it, to say that it is all demonic because Yahuweh doesn’t do those things, or it is all false because Yahuweh doesn’t do those things, is to be the Pharisees who called Yahuweh false and of the devil in the face of Him doing all these things right before there eyes. And even more, if Yahuweh was walking on the earth right at this moment like He was during the time of the Gospels, our perspective would cause us to say the exact same things to Him that the Pharisees said.

Matthew 23

29 “Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and [m]adorn the monuments of the righteous,

30 and say, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’

-[m] *decorate*

Matthew 12

22 Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the [d]blind and mute man both spoke and saw.

23 And all the multitudes were amazed and said, “Could this be the Son of David?”

24 Now when the Pharisees heard *it* they said, “This *fellow* does not cast out demons except by [e]Beelzebub, the ruler of the demons.”

25 But Jesus knew their thoughts, and said to them: “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.

26 If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

27 And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they shall be your judges.

28 But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.

29 Or how can one enter a strong man’s house and plunder his goods, unless he first binds the strong man? And then he will plunder his house.

30 He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

-[d] NU omits *blind and*

-[e] NU, M *Beelzebul*, a Philistine deity

And all of this of course isn’t to say that the demonic doesn’t still do things and counterfeit the things Yahuweh does through people. All throughout history, Yeshua has allowed the demonic to have the ability to do signs and wonders to test what is in our hearts, just like He says through Moses in Deuteronomy 13. And even Christians too do indeed have supernatural experiences that are demonic. But it is to say that it is quite easy to make judgments about things we know nothing about, and in the process, call what Yahuweh is doing as something demonic or false or not of Him, just like the Pharisees did, and it’s just really not a very good place to be.

Deuteronomy 13

1 “If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder,

2 and the sign or the wonder comes to pass, of which he spoke to you, saying, ‘Let us go after other gods’—which you have not known—‘and let us serve them,’

3 you shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God is testing you to know whether you love the LORD your God with all your heart and with all your soul.

4 You shall walk[a] after the LORD your God and fear Him, and keep His commandments and obey His voice; you shall serve Him and hold fast to Him.

5 But that prophet or that dreamer of dreams shall be put to death, because he has spoken in order to turn *you* away from the LORD your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to entice you from the way in which the LORD your God commanded you to walk. So you shall [b]put away the evil from your midst.

-[a] *follow the Lord*

-[b] *exterminate*

...

If what is perfect has not yet come. If Yeshua has not yet come and we are not yet with Him in fullness and completeness. Then why do we believe the imperfect has already been done away with? If what Paul says is really true that only the perfection of Yeshua's return and us being with Him does away with the imperfect prophesying and the imperfect speaking in tongues, then why do we believe prophesying and speaking in tongues has already been done away with, even though it is quite obvious His perfection that is suppose to do away with those things has not yet come?

1 Corinthians 13

1 Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body [a]to be burned, but have not love, it profits me nothing.

4 Love suffers long *and* is kind; love does not envy; love does not parade itself, is not [b]puffed up; 5 does not behave rudely, does not seek its own, is not provoked, [c]thinks no evil;

6 does not rejoice in iniquity, but rejoices in the truth;

7 bears all things, believes all things, hopes all things, endures all things.

8 Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away.

9 For we know in part and we prophesy in part.

10 But when that which is [d]perfect has come, then that which is in part will be done away.

11 When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

13 And now abide faith, hope, love, these three; but the greatest of these *is* love.

-[a] NU *so I may boast*

-[b] *arrogant*

-[c] *keeps no accounts of evil*

-[d] *complete*

...

Believing supernatural experiences with Yahuweh happen because of closeness to Him and that they are the measure of someone's closeness to Him, rather than because it's our calling and part of our job to have those experiences to share with others.

Matthew 7

21 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

As we walk with Yahuweh, another one of the stumbling blocks we come across along the path to life is the way that so many people seem to have experiences and interactions and understanding about Him that we don't have, and it seems like Yahuweh interacts with people in a way that He doesn't seem willing to interact with us. And as we wonder why that might be, or as we ask Yeshua for the kinds of amazing experiences or revelations that others have and His answer to us is no, we start to think that maybe we just aren't as loved by Him as other people are, or maybe there is just something wrong with us that we don't get to have the kind of, what seems like, closeness to Him that others seem to have. That we haven't achieved whatever perfection and ability to be good enough for Yahuweh that other people have achieved. We haven't achieved the prayer life, or the love for Him, or the, insert whatever one feels others are better at here, that it seems like it takes to interact with Him in such amazing ways, and we need to try to do more and be more and reach that level of success that other people have in their relationship with Yeshua, so that we can be like other people and feel the worth and love and closeness of Yahuweh as He interacts with us the way He seems to with others.

But the thing we don't realize is there are actually two different ways that we interact with Yahuweh throughout our lives. The first way is indeed a very personal marriage relationship with Him, full of sharing things of the heart and knowing who each other is in a very intimate way. While the second is basically working for Yahuweh like we work at our jobs each day, where He is our boss and each of us have a very specific calling or job within His international company which He has given us to do while we are here on this earth. For some people, that job might require being given words of knowledge or prophecy by angels like many people were given in the Bible, while with others that job might require being able to pray for people and see them be healed supernaturally, while with others that job might require knowing how to cook really well and ministering to people through good food, while others it might require a gift of teaching and being able to explain things of Yahuweh to others, while yet still with others, doing one's job might require the gift of cleaning things well like a janitor does, and ministering to people by them not having to live in filthiness.

No matter if there are supernatural experiences or no supernatural experiences, the thing one has to realize and see is that it is just a job and our job here on earth. Supernatural experiences are simply one of the ways that Yahuweh ministers to and loves people through us, and one of the ways we are His hands and feet just like all of the other ways we are His hands and feet and He ministers to others through us. However, having a job or doing a job well doesn't mean that when one gets home from work they are close to their spouse. One can be the greatest person in the world and have the most amazing career, but it doesn't mean one is a good husband or wife to their spouse, and it doesn't mean one even interacts with their spouse when they get home, or even knows who their spouse really is in any kind of intimate way. It doesn't mean that we know Yeshua or have a close relationship with Him.

As we look in the Bible, we can actually see this very concept talked about by Yahuweh in Matthew 7, where as mentioned throughout this writing, He talks about these people who have done all of these great works and great things in His name. They have had all of these supernatural experiences throughout their lives that seem like one would have to be close to Yahuweh to have happen in one's life. Yet He says to them, I never knew you. And it's because supernatural experiences with Yahuweh and interacting with Him in one's job has nothing to do whatever with closeness to Him and intimacy with Him. It's a job and what we are called to do here on earth, and a way that we can give Yahuweh's true love to others, but it's not home. It's not knowing someone in the intimacy of marriage, and knowing who someone is and their thoughts and ways. It's not the closeness of telling someone about one's day and listening as someone talks about their day. It's not the sharing things of the heart, and sharing the ups and downs, the troubles of life. To know who someone is, what they like and don't like. What makes them shout for joy or brings them to tears. As He says in John 17:3, it is the knowing Him that is eternal life, not to have supernatural experiences is to have eternal life.

Matthew 7

21 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.
22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'
23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

John 17

1 Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,
2 as You have given Him authority over all flesh, that He [a]should give eternal life to as many as You have given Him.
3 And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.
4 I have glorified You on the earth. I have finished the work which You have given Me to do.
5 And now, O Father, glorify Me together [b]with Yourself, with the glory which I had with You before the world was.
-[a] M *shall*
-[b] Lit. *alongside*

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A thought on at least a part of what this time of the earth has been about

This chapter is only at the beginning stages. It basically talks about the original Willy Wonka and the Chocolate Factory movie from 1971 with Gene Wilder, and shows the parallels between it and what Yahuweh has done in creating this earth. This in turn gives an interesting perspective on at least a part of why Yahuweh created this earth and why we have to go through this whole earth experience.

As we look at the Bible, we can see the same thing there where Yahuweh creates this entire universe and earth out of pure imagination. He speaks into nothing, and this universe comes out of purely His own thoughts. But then the thing He does with this universe is create us people to be in it. He essentially invites us into the factory to be in and be a part of what He has made.

...

He isn't looking for just anyone to rule and reign with Him. He is looking for people who will rule and live the way that He does. And this is something we can see Him talk about in Luke... , where He specifically says that we as people think of ruling over others as being all about others serving us, and others accomplishing what we want. However, He then goes on to say that in contrast to this, to be great in His kingdom, to rule in His kingdom, it is all about love for others and helping others and serving others instead of others serving you. It is all about all of those things that were talked about in the chapter on serving. And as we go back to what is said at the end of the Willy Wonka movie, we can even see this same concept there in the movie as well, where Willy Wonka is looking for someone who is kind and good and do things like care of the Oompa-Loompas, rather than abuse them. Who is going to do things the way that he does them.

...

It is about a chance to live and decide how we would live, before the real living begins, and if we don't want to rule the way that He does, and instead we want to do things our own way and have our own way just like the kids in the movie, then we won't go on into eternity. We won't get to be a part of the chocolate factory, and all of the things He is doing and going to do beyond this earth and beyond this small universe He made.

...

How are we going to treat the things He's made? Are we going to treat His animals that He loves in a way that is awful, or destroy the things He makes like this earth He has made? How are we going to treat each other? Are we going to selfishly use, and abuse each other, and be awful to each other by doing things like stealing or murder or adultery or homosexuality or pornography or charging interest on loans or all of the other ways we treat each other badly that He talks about in His Laws, or are we going to love each other and take care of each other? Are we going to be willing to sacrifice our own desires so we don't hurt each other or use each other selfishly? When you've been given free will, and you're going to be living forever, these are the kinds of questions that must be answered, and even though He already knows that answer with each one of us, it's still important to go through the process of coming to that answer and letting us choose who we want to be before we live forever.

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End of Writing So Far